

COLUMBUS THEOLOGICAL MAGAZINE

A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGELI-
CAL LUTHERAN CHURCH

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

VOL. XXX

FEBRUARY, 1910

No. 1

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No. 1.

STUDIES IN GOSPEL HARMONY.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

VI. SOME SPECIAL PROBLEMS.

I. *Transpositions.* Our gospels are merely a selection of materials from the wealth of oral traditions concerning the sayings and doings of Christ which the primitive Church possessed. That not one of the gospel writers pretends to furnish a complete account of the career of Christ is evident even to the most casual observer. Each selects what he needs for his own particular purpose. And that even then the three earlier gospel writers, the Synoptics, did not together cover the ground is apparent from the latest and last gospel, that of John, who writes toward the close of the first century, and whose gospel contains an abundance of rich material concerning Christ that the other evangelists had not recorded.

Naturally in the selection of their materials two or more gospel writers will select the same matter on this or that episode in the life of Christ. Yet in the arrangement of these common materials it is remarkable that two at times differ in the order in which it is used. Probably the most noteworthy case of such a transposition of matter is found in the story of the Temptation of Jesus, as this is recorded in Matth. 4, 1-11 and Luke 4, 1-13. A comparison with Mark is practically of no moment here, as he, in chapter 1, 12-13 reports merely the fact of the temptation and the experience of Christ after the temptation. But a comparison with Matthew and Luke is exceedingly instructive. Both report three temptations and describe them in detail with remarkable agreement even in the verbal expression.

Both also report that the temptation of Christ to make a purposeless use of His omnipotence constitutes the first temptation. But the second and the third temptations are in inverted order. What is the second in Matthew, namely the demand of Satan that Christ should tempt God by casting himself down from the pinnacle of the temple is the third in Luke; and the third temptation in Matthew, according to which Satan demands of Christ to fall down and worship him, is the second in Luke.

What is the correct and historical order? Evidently that of Matthew, as interpreters with common consent accept. This is also plainly indicated by the text of Matthew, where in connection with the third temptation, 4, 10, Christ in the very beginning of his reply to Satan, orders him to depart, which, according to the *τότε* in verse 11 immediately was done. Then too, the account of Matthew is in general more exact than that of Luke, both in immediately connecting it with the preceding and in furnishing a natural climax in the intensity of the temptation itself, the third, as naturally the most severe, coming last. Just why Luke has departed from this order, is not so clear, especially in view of the fact that as a rule Luke is historically more accurate. But one thing is certain, namely that any theory in explanation of the fact of the inspiration and inerrancy of the Scripture must make an allowance for the fact that, for reasons satisfactory to themselves, the inspired reporters may depart from the historical order of events. Such transpositions in the order of the narratives are found elsewhere too, but not again in a pericope as important as the Temptation. Such a transposition is found e. g., in the facts recorded in Matth. 12, 41-42, with Luke 11, 32-33. In this history the case of the Ninevites is mentioned first in Matthew is second in Luke, and the case of the queen of the South mentioned second in Matthew is first in Luke.

II. *Repetition of Same Matter in Different Connections.* That Christ repeated himself in his teaching and not infrequently made use of the same material in different connections can readily be understood from an historical and

a paedagogical point of view. Probably the most noteworthy case of the kind is found in the two recensions of the Lord's Prayer. The one is in Matth. 6, 9-14, in connection with the long discourse known as the Sermon on the Mount, where the Lord's Prayer is introduced for the purpose of illustrating the character of a genuine prayer in contrast to the wrong methods of prayer practiced by the Pharisees, and where this prayer is only a part of a longer discussion of practical topics and where Christ adds to it a special comment on the fifth petition. The other account of the Lord's Prayer is found in Luke 11, 3-4 and is there given by Christ in response to a direct appeal of one of his disciples, asking Him to teach them to pray as John the Baptist had done in the case of his disciples. This second form differs from the first in being much shorter and more condensed. The introduction contains only the word "Father", it omits the third petition, probably because this is practically included already in the second. It also omits the seventh petition, possibly on account of its general character. In other details it also differs from the Matthew version, e. g., in using the word "sins" in the fifth petition instead of the word "debts" and "debtors", and in the wording of the fourth petition.

Other repetitions of this kind are found, e. g., when the small pericope from the Sermon on the Mount in Matth. 6, 22-23, concerning the eye or the light of this body is in Luke 11, 34-36, used in an altogether different connection, but in both cases for the same general purpose, namely of warning against the hypocritical conduct of the Pharisees, although in Matthew this is done more indirectly, but in Luke more directly.

Duplicates of this kind are also found in the curse which Christ pronounced on some cities in which he had performed his greatest miracles, but which yet had refused to repent. These terrible words against Capernaum, Bethsaida, Chorazin are found in Matth. in Chapter 11, 20-24, and evidently belong already to the first year of Christ's mission activity; while in Luke 10, 13-14 Christ evidently

repeats these words at a latter period, namely in connection with the sending out of the seventy and the instruction given to them as to the way and manner in which they are to prepare the way for another circuit of the cities by Christ. No such occasion seems to be present in the Matthew account.

Another example of this kind is seen in the narrative concerning the Sin against the Holy Ghost. In this subject Matthew and Mark agree, practically throughout. The account in Matthew being in Chapter 12, 31-32, and in Mark in 3, 28-30, in both instances this terrible warning of Christ being called forth by the blasphemous and brutal hostility of the Pharisees, who even went so far as to claim that the miracle of Jesus, the reality of which they could not deny, had been performed through Beelzebub, the chief of devils. The matter is described in Luke 12, 9-12, more briefly and in an altogether different connection. In the former Christ utters this warning directly to the Pharisees, in the latter He is speaking of the Pharisees to the people in general.

A similar parallel is found between Luke 12, 58-59, in connection with a longer address of Jesus to the disciples and to the multitude, and Matthew 9, 22, where this sentiment is employed in Christ's interpretation of the fifth commandment.

III. *Seeming Contradictions.* In two notable cases it appears that Matthew over against Mark and Luke reports the number of persons cured by the marvelous power of Christ incorrectly. One instance is that of the demoniacs of Gadara, reported in Matth. 8, 28-34; Mark 5, 1-21, and Luke 8, 26-40. The other is the case of the blind man or men in Jericho, whose sight was restored on the last visit that Christ paid to that city before his passion in Jerusalem. The passages here to be considered are Matthew 20, 29-34, Mark 10, 46-52, Luke 18, 35-43. The situation in both cases is exactly the same. In both Matthew reports expressly that there were two men involved, and Luke and Mark report that there was only one. This is not done

incidentally, but this phase of the story is consistently carried out by all the narratives. Were there one or two? Have we here a contradiction? It is very evident that in a case of this sort, unless we are willing to accept that the accounts are contradictory, we must take that account to be historically correct and by which the other can be readily and naturally explained. If this canon of interpretation is correct, as it evidently is, then in both cases we must believe that there were two men involved and that for some reason or other both Mark and Luke report only one. It is clear that if there were two concerned it can be explained why the latter evangelists reported only one; but if there really was only one, then the "two" of Matthew becomes a perfect enigma. The most acceptable explanation is that in both cases one of the two was so prominent in the dealings with Christ and that the other was comparatively passive, that two of the evangelists prefer to ignore the latter one altogether. This is particularly clear in the case of the blind men at Jericho, in which instance one was so prominent, that Mark even mentioned him by name, namely Bartimeus. In the very nature of the case it must have been one person and not two who carried on such a conversation with Christ as is reported in both instances. How could two have had exactly the same thoughts and expressed them in exactly the same manner?

Somewhat different in character is the story of the Centurion, in Matthew 8, 5-13 and Luke 7, 1-10. According to the former story the Centurion came personally to Christ, according to the latter he sent the leaders of the Jews. Which is historically correct? Evidently the latter, for out of it the former can be explained naturally and easily, but the latter cannot be explained on the basis of the former. What a man does through another he does himself. If the Centurion conferred with Christ through his accredited agents and representatives, he virtually conferred with Christ Himself. There are but two ways of telling the same story, only that in this case Luke evidently reports with greater historical accuracy.

PREACHING AS WITNESS-BEARING FOR CHRIST.**BY REV. J. SHEATSLEY, A. M., COLUMBUS, OHIO.**

A number of terms are used in the Bible to designate the work of the teacher or preacher, who imparts religious truths and facts to others for the purpose of winning them for the kingdom of God. They are called prophets, teachers, preachers, evangelists, or witnesses for Christ. Each name has its own specific meaning. But it is the last, witnessing or bearing testimony unto Christ, that indicates more particularly the relation in which the speaker stands to the facts and truths which he is seeking to convey unto others. For this reason a study of this term, in its application to the preacher, should be of considerable importance to every minister of the Gospel. Possibly we sometimes fail to apprehend rightly our relation to the truth which we are seeking to convey to the minds of our hearers. A study of the term, "witness-bearing for Christ," will not only make clear to us what our relation to the testimony which we bear is, but it will lead us likewise to pass judgment upon what facts and truths properly come within the sphere of witness-bearing for Christ.

That the particular idea which the term witness or testimony for Christ is meant to emphasize is important in the mind of the Spirit would seem to appear from the fact that the term is frequently applied to the apostles. For example, "Ye shall bear witness, because you have been with me from the beginning" (John 15, 27). "And ye are witnesses of these things" (Luke 24, 48). "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1, 8). That the apostles accepted the commission just in the form of witness-bearing appears from the fact that they frequently applied that very term to themselves, and therefore conceived of their office as a witness-bearing for Christ. For example, at the election of a successor to Judas they declared that from among those

who had been with Jesus throughout His entire ministry "must one be ordained to be a witness with us of His resurrection" (Acts 1, 22). Again, "this Jesus hath God raised up whereof we all are witnesses" (Acts 2, 32). See also Acts 3, 15; 4, 20; 5, 32.

What now is the force of the term witness, or bearing witness or testimony concerning some one? With reference to the person who is the object of the testimony it means, of course, to affirm or deny something concerning him; whatever is so said, whether true or untrue, of good report or of evil report, is so much testimony concerning the person. A witness for Christ then is one who speaks for Christ and that not in a general way simply, but specifically with reference to those things which Christ is and has done as Savior of the world, a setting forth of the facts of His person, office and teaching. That is the sphere of testimony for Christ for the preacher today as it was in the days of the apostles. Such was Paul's conception of his office: "For I determined not to know anything among you, save Jesus Christ and Him crucified (1. Cor. 3, 2). This, however, is not the side of the testimony for Christ that we want to look at now, not the relation of the testimony to its object, that is, to Christ, but the proper relation between the witness or preacher and the testimony which he bears. Nor do we want to inquire primarily into this relation with reference to the saving power relative to the witness-bearer, but into its relation to him specifically as witness; that is, what knowledge must the preacher have relative to the testimony he bears concerning Christ, what convictions, what experience?

The testimony of the apostles was, we may say, of two kinds. First, the testimony which was the result of their having been ear and eye witnesses of the things which Jesus said and did. This feature of their testimony was very essential in the case of the twelve. Jesus said, "Ye also shall bear witness, because ye have been with me from the beginning" (John 15, 27). So when a successor was chosen to Judas, he was required to be an eye witness of

Jesus' entire public ministry. Nor was Paul an exception here; for, though he had not been an eye and ear witness in the natural order of events as were the twelve, this lack was supplied by means of special revelation from Christ. Paul therefore could say concerning his Gospel, "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1, 12). See also Eph. 3, 3. Jesus wanted His first witnesses to be fully accredited even with reference to the requirements of ordinary law. No one should say, These men are bearing testimony concerning things which they neither saw nor heard with their own eyes and ears. Any proper court of law makes that an essential in evidence; the witness must have his knowledge at first hand.

The other kind of apostolic testimony was the testimony of the Spirit through them. Here again we may speak of two kinds of testimony. First, such facts as they had themselves witnessed, but which had passed from their memory and of which the Holy Spirit again put them in remembrance. Jesus said to them, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14, 26). The twelve were ordinary men with ordinary minds, minds which had not been specially schooled for mental work; and though their deep interest in the person, work and teaching of Christ and the abiding grace of the Holy Spirit had made their minds more than usually retentive, they could still not retain a clear and correct picture of all the data which they would need in their future work as witnesses for Christ. Hence the Holy Spirit came to their aid and restored in clear outline what had been partly or completely effaced.

The other kind of evidence furnished by the Holy Spirit pertained primarily to the understanding. That is the Spirit opened their understandings, so that they could rightly understand the data concerning Christ to which they were to bear witness. Of the two disciples on their way to Emmaus Jesus said, "O fools and slow of heart

to believe all that the prophets have spoken" (Luke 24, 25). Of course, it was not a lack of faith only in these men, but also a lack of understanding. Accordingly it is said later and upon another occasion that He opened their understanding, that they might understand the Scriptures (Luke 24, 45). This work which Jesus Himself began was carried further by the Holy Spirit.

Here again we may speak of two kinds of enlightenment. First, the ability to understand the person, words and works of Christ themselves; that is, their immediately expressed thought and meaning. Among the things which they heard and saw were not a few things which they did not and could not understand of themselves. When Jesus first spoke of the necessity of His suffering and death, the thing was a complete riddle to them: "They understood none of these things: and this saying was hid from them, neither knew they the things which were spoken" (Luke 18, 34). Some of these things, such as prediction of historical events that should occur later in the life of Christ, were cleared up when the events themselves had taken place or when the work of Christ had progressed farther. Thus, relative to the saying of Jesus, "Destroy this temple, and in three days I will raise it up" (John 2, 19), neither the Jews nor the disciples at the time understood the remark, but when He was risen from the dead, then the disciples saw that He had spoken concerning His body. Other predictions, however, were not understood even after their occurrence, until the Holy Spirit had revealed them unto them. So, for example, the full meaning of Christ's resurrection did not dawn upon them, until the Holy Spirit was given them and they received light from on high.

The other process of opening the understanding had to do with a further development of truth and doctrine. The sayings of Christ as also His works and even His person were not only, so to say, vessels containing the divine truth, which needed to be opened, in order that their contents might be exposed to view, but they were also premises

from which proper conclusions might and should be drawn. For example, Paul's formal doctrine of justification by faith does not seem to be expressly stated among the sayings of Christ, yet it is a necessary conclusion from the teaching and work of Christ. In general the epistles are largely a further explanation and development as also application of the data furnished by the person, life, teaching and work of Christ. But this further explanation and development of divine truth was made possible by the gift of the Spirit who was given to guide them into all truth.

Such then was the matter or the data, pertaining to Christ, to which the apostles bore witness. What should be noted especially at this point is the fact that the apostles had adequate knowledge of these things. Everything was clear and distinct, nothing blurred or partly hidden in a mist. As to things of memory they were sure of the facts; as to the meaning of Christ's words, this was clear, distinct, positive, with no uncertainty as between two or more possible interpretations; and as to conclusions, they were certain that these were legitimate, correct and binding. In short, with reference to the things to which they were to bear witness, they were under the power of absolute conviction. Paul could therefore say, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1, 8). It is important in our discussion to remember this feature of absolute assurance and conviction in the testimony of the apostles in view of what shall be said further on.

But conviction alone, however full and absolute it might be, was alone not a sufficient preparation or fitness for witness-bearing for Christ. Not alone an intellectual fitness, but also the proper moral and spiritual state was required. For that reason Judas dropped out of the witness-bearing circle. Intellectually, so far as natural talents were concerned, he may have been the equal of others, but morally and spiritually he was lacking. The moral and spiritual condition required may be conceived of as center-

ing in faith, a personal living faith in Christ in all His fullness. There are three things here of which we may speak more particularly as belonging to this faith. First, that the fact of redemption, in its full purpose, intent and manner of application, is present for all men. Redemption must be conceived of as universal, otherwise the witness for Christ cannot with assurance and confidence bear witness before all men; he can do that only when he is convinced that the persons to whom he preaches are not absolutely debarred from the kingdom of God, but may enter in, if they but will. We believe that this was the apostles' conviction, and hence they were ready to preach, and so far as it lay in their power they did preach the Gospel to all men. Secondly, this faith must be a personal living faith, a personal application and acceptance of redemption for oneself. There is, of course, the possibility of offering this redemption, in a way at least, unto others, without having laid hold of it personally; but that Jesus wanted no such witness for himself must be evident, even though such might be tolerated. Paul was therefore concerned to have the assurance that he, preaching to others, should not himself be a "cast-away" (1. Cor. 9, 27). He also wanted others to be confident that they, the apostles, were not "reprobates" (2. Cor. 13, 5). Thirdly, this personal faith, together with its fruit and blessings, must be a personal experience, a subjective possession of the gifts and powers of salvation, a conscious living in the things of the Spirit of God. These things cannot be separated from true faith any more than we can have good fruit where there is no good tree, yet we can speak of the new life, in which the believing witness-bearer lives, apart from faith; the more so since the new life in its totality is not a fruit of faith, but the work of the Spirit, faith being one fruit among others.

Summing up we have this that the witness-bearer for Christ must have a clear and positive knowledge of the data to which he is to bear witness, he must believe that Christ is the Savior for all men, he must have accepted Him as his own personal Savior and must consciously live and

experience the new life in Christ through the power of the Holy Spirit. As such witnesses the apostles went forth after they had been endued with power from on high. They were not allowed to go before. But now they were accredited and capable witnesses, having been ear and eye witnesses to what they testified, having been fully enlightened by the Holy Spirit and living in conscious experience of the power of divine truth.

The same requirements are made of ministers of the Gospel at the present as were made of the apostles, however, with two exceptions. The preacher of today cannot be an ear and eye witness of the life, teachings and works of Christ as these things were originally exhibited before the eyes of men. This lack, however, is supplied by the written testimony of the apostles and by the certainty and conviction wrought in the heart by the Holy Ghost through the Word. Such evidence might not stand before a court of law, but that does not matter. In the economy of grace it is through just this evidence that the Spirit works conviction and faith (1 Cor. 1, 21). The other particular in which the non-apostolic preacher comes short is the possible fallibility of his teaching. The apostles were so under the guidance of the Holy Spirit that their teachings and writings were made infallible. This was absolutely necessary, since they were called upon to write, expound and develop the teaching and work of Christ, as an infallible standard for all future generations. With this infallible standard, which is an absolutely sure guide and an adequate test for all teaching, infallibility is not required of subsequent teachers.

This, however, does not rule out the necessity of guidance through the Spirit at the present. It is alone by the power and guidance of the Spirit that anyone is brought to a knowledge of the truth as it is in Jesus and to repentance and faith in Him. So, too, the preacher is enabled to bear effective testimony for Christ only as he himself has been enlightened and brought under the conviction of the truth by the Holy Ghost. He also needs to be endued with power from on high. As to faith the same

things are required of the preacher today as were required of the apostles. He is to accept the fact of redemption in its full intent and purpose; his faith in Christ is to be a living faith, a full surrender to his Master; his life also is to be a life of faith, an experiencing of the powers of religion, a consciousness of the indwelling and working of the Holy Spirit. The witness for Christ may be lacking, more or less, in one or the other of these elements and yet be a true witness for Christ, but such lack always detracts from the effectiveness of his testimony.

Coming now to speak of the things concerning which the preacher is to testify with reference to Christ, what is the nature of those things? The object of testifying for Christ is, of course, to bring men to repentance and faith and to salvation, even as Christ came to seek and to save that which was lost. And since it is by the preaching of the Gospel that God is pleased to save men, it is plain that the sphere of the preacher's testimony lies within the limits of the Gospel, not excluding, of course, the proper use of the law. Yet the law is not testimony for Christ, but serves only as a preparation or school-master unto Christ (Gal. 3, 24). Nor do we exclude truths and facts and data gathered from the domain of observation and knowledge at large, in so far as these can be made subservient to the elucidation and application of divine truth. But the difference is always this that it is the things of Christ that save and these alone therefore are the things to which the preacher is to bear witness; all else comes in only as subsidiary and as in the service of the truth. Speaking generally, therefore, any facts that cannot, directly or indirectly, be used in setting forth Christ, must be ruled out; such matter cannot be used in the service of the Church in calling men to repentance, leading them to the faith and edifying them in the grace of God unto a Christian life. The very office of the Christian minister, witness for Christ, precludes any and all testimony that does not pertain to Christ. On this principle much that is dished out from the pulpit at the present day cannot be food for the soul, because it does not

pertain to Christ or the divine Savior of man. It may be interesting, instructive and helpful in other ways, but being divorced from Christ and not pertaining to Him, it cannot save men, because it does not bring the Savior to them. An esthetic or moral lecture or essay may be very good in its place, but its place is not in the pulpit.

However, we need to go still further in sifting evidences for Christ. There may be testimony which pertains directly to Christ, which nevertheless must be ruled out for very evident reasons. We have in mind here not false testimony, for there is such. There are those who set forth Christ otherwise than the Spirit of God has set Him forth in the Gospels and Epistles. Such a setting forth of Christ is false testimony and as a matter of course it cannot be admitted as evidence for Christ and is therefore ruled out of the sphere of Christian preaching and teaching.

But there is another kind of testimony, which, though it may not be false, may at least be doubtful and hence is practically useless and may even prove to be hurtful. It should be clear to every one that the soul can be benefited or edified only by that which it knows to be the actual truth; that is, any statement or doctrine, pertaining to divine things, concerning which there is doubt, or even only room for doubt, cannot be food for the soul. The thing affirmed may be true, but the soul cannot be sure of its truth, the evidence is not conclusive and the thing remains in doubt. In natural things a theory may serve a good purpose. It may even do to work on; if the thing works out all right, well and good; that may be taken as so much evidence that the thing is more than a theory, that it is a truth or a principle. If it does not work out all right, not so much, perhaps, is lost; at all events, one did the best he knew. But in matters pertaining to the soul's salvation a theory will not suffice; too much is at stake, and there is but the one chance. The soul is therefore not satisfied with a theory; it will take no risks. It wants to know that the things that are being offered are absolutely reliable for salvation. It will admit no "perhaps" or "may

be" in the evidence. The slightest uncertainty unsettles the foundation and renders perfect peace impossible.

It is on the above principle that we rule out theological speculation from the sphere of witness-bearing for Christ. Theological speculations are theological theories, which are neither expressly stated in the Scriptures, nor clearly inferable from their teachings, but which theological minds represent as deducible from Scripture doctrine or Church dogma. The affirmation may be true or the inference legitimate, but the proof is not evident, nor can it be made evident to the mind. They lack the necessary direct proof of the Scriptures and hence must be consigned to the domain of speculative thought. The theory or speculation may even be accepted as a true statement, yet it can be done so only conditionally, and for that reason such affirmation cannot become food for the soul; or, to use another figure, they cannot serve as a rock to build upon. Theological theories or speculations may be interesting, they may even serve a good purpose in some instances; we are not discussing that phase of the subject here; but they cannot, for the soul that wants to be honest with itself, enter in as elements of objective faith. There is a radical difference between, for example, a theory of the resurrection of the body and the revealed fact of the body's resurrection. The former may be a true explanation of the fact, it may interest or, it might possibly be admitted even as corroborative proof, but that alone upon which faith rests is the Scriptural declaration that the body shall rise. That is the yea and amen for the soul. It is the business of the preacher therefore to keep within the sphere of clearly revealed truth; where he goes beyond that, his work is useless and may prove hurtful.

Where, however, shall we draw the line between clearly revealed truth and speculative thought? To do this carefully and accurately in every instance might not be such an easy task, and we shall not undertake it here. Our object has only been, on the one hand, to point to the radical difference, relative to faith especially, between the two,

and, on the other hand, to raise the question, whether we are not in danger at times, if not in our preaching, possibly in our theological discussion, of trenching upon the domain of speculative thought. If such be the case in reality, it can be shown only by some concrete example. As an example where this may possibly be the case, we instance the late intersynodical polemics concerning predestination. It is not our purpose to enter upon an exhaustive analysis of the subject, separating minutely between things speculative and things clearly revealed. For one thing, we do not want to appear so presumptuous as to assume the ability for doing this, but neither is it necessary. We need but to state the clearly revealed facts, on the one side, and let the rest take care of itself. Which evidently are these clearly revealed facts? First, that God loves all men and seeks their salvation; secondly, that Christ died for all men and from that side has made the salvation of all possible; thirdly, that God wants this salvation offered unto all men, again making the salvation from the side of God possible for all; fourthly, that if men would be saved, they must repent and believe and so accept the offered salvation; fifthly, that men cannot do this of themselves, but that God offers to all the grace and power by which they can do this; sixthly, that those alone who so repent and believe shall be saved and that God knew from the beginning who they would be; and lastly, that there are the elect or those predestined unto salvation. These seem to be the clearly revealed facts in the case; these things, too, are essential, and here we can allow no differences. But the same cannot be said of the things lying back of these clearly revealed facts. For example, with reference to the element of mystery in the whole question, it would be difficult to show that it is material to the soul's welfare to know just where that mystery lies. It recognizes that there is a mystery there, but just where it lies, that question the soul is willing to leave in obedience until it no longer sees only in part, but face to face. The same, it appears to us, may be said of the question, whether God

elected unto faith or in view of faith. We believe the latter, yet, if we interpret our own experience correctly, it does not enter in as an element of our saving faith, which we trust, we have. Primarily and essentially the soul is not concerned about knowing whether the election took place in the one way or in the other; we at least never had any soul in trouble ask for light on that point; what the soul does want to know and must know unto its own full peace is that God has determined to save those who believe and that all the power of hell shall not prevent Him from carrying out His purpose. That brings peace to the soul.

What we contend for here is this that we, as preachers, as witnesses for Christ, should keep to the plainly revealed facts and to such inferences as have clear Scriptural proof and as the soul requires for its own peace. And we wonder if this rule had always been carefully observed, whether many a theological battle had not remained unfought; and that, in the interests of harmony and peace. In our opinion there are enough differences pertaining to things clearly revealed, to keep us on the alert and our vision sharpened, without raising questions, the answers to which do not seem to be essential to the soul's peace and welfare.

But it may be urged, These questions are raised and they need to be answered. We reply, Beware! Do not think that you must answer all the questions that are asked. Or again it may be said, All Scripture statements and facts must be explained. Again we say, Beware! Do not imagine that you can fully and satisfactorily explain all the statements and facts contained in the Scriptures. Remember that in this life we know only in part. Even Paul said of himself, "now I know only in part." That the Son of God became flesh is a fact that no man can explain, and it is well worth noting that the Bible makes no attempt at explaining it; we simply believe it. A certain person came to Mr. Moody once and asked him how he explained a certain passage. Mr. Moody replied, "I do

not explain it." "Well, how do you understand it?" "I do not understand it," was the further answer. "Well, what do you do with it then?" insisted the inquisitor. "I simply believe it," was the final reply. It's worth a great deal to a preacher and teacher to know when to stop explaining and instead insist upon implicit faith. It is further worth a great deal to the preacher and the teacher to know where clearly revealed truth stops and speculative thought begins.

THE LUTHERAN PASTOR AND CIVIC PROBLEMS.

BY REV. H. J. SCHUH, PITTSBURG, PA., N. S.

Third Article.

IV. RELIEF.

Another difficult problem which confronts our cities is that of relief or charity. The city is the place where extremes meet, great wealth and great poverty. For every case where a man rises to fabulous wealth there are a thousand cases where men have fallen into abject poverty. Yes, the great fortunes of the metropolis are only too often built upon the ruins of thousands of comfortable incomes. Every large city has an army of people who are always on the verge of want. As soon as work stops for a week or a month they suffer for want of the ordinary necessities of life. Many, of course, are improvident and never think of laying aside part of their earnings in times of prosperity, to bridge over days of adversity. They live from hand to mouth and every business depression makes them objects of charity. Then there are thousands who, even in prosperous times, either can not or do not make an honest living. They either can not or will not work and are a constant drain on the resources of the community. We are overrun with tramps and beggars of every description, black and white, old and young, male and female, clerical and lay. This element naturally becomes dangerous, for when men go hungry they become desperate. Crime

always increases in times of financial depression. It is not mere sympathy which prompts our cities to offer relief to the poor. Public safety demands it.

There are, however, some in this vast army of poor which need special attention. There are the sick and injured, who have not the means to secure proper attention. When a man is scarcely able to supply his wife and children with food, clothing and shelter, when they are well, how is he to supply them with medical attention and nursing when they are sick? The many thousands of poor foreigners whose labor is so eagerly sought in prosperous times, become objects of charity in times of sickness and depression.

There are the poor children who by the death of their parents are left orphans. What is to become of them? And there are thousands of them in every city. Here it is not only a question of providing food, clothing and shelter; but the question of nurture and education is of equal importance. What is to become of these waifs, who have no home but the street? They are in danger, not only of physical but of moral ruin.

And there are, sad to say, many thousands who are worse than orphans because they have been deserted by their parents. Yes, in this Christian land there are fathers and mothers who have denied even natural affection and instinct toward their offsprings. They are worse than brutes. Even a dog will supply its young with food and shelter. But there are beings, we will not call them human, who spend their earnings for drink, when their wives go destitute and their children hungry.

The question of child labor is one of growing importance. We, in Pennsylvania, have every reason to hang our heads in shame, so long as young children are being sacrificed to greed in our mines and factories. We decry the heathen who throws her child into the jaws of the crocodile to appease the anger of an imaginary deity, and yet, right here in our midst there are thousands of boys and girls sacrificed to mammon every year. The demand for

cheap labor causes thousands of young lives to be stunted, blighted and snuffed out every year; and thousands of others who survive the poisonous fumes of the factories, the deadly dust of the mines, and the germ laden air of the sweat shop, only live to drag out a miserable existence for years by reason of impaired health. They were not only robbed of the innocent joys of childhood, but made slaves of disease and vice, by a system which sacrifices all to financial gain. Must not the curse of God rest upon a people who permit such things to go on unchallenged? Is the life of a child so cheap that it can be sacrificed to secure a larger profit to the factory or mine owner and cheaper goods to the consumer? And yet this is being done constantly, right under our eyes. It ought to make us shudder to wear clothing that was produced at such a fearful cost, to smoke a cigar that was made under such circumstances.

And the question of woman labor is intimately connected with that of child labor. Women are constantly crowding into the places formerly occupied by men. Every time a woman is compelled to neglect her domestic duties and go out in quest of bread for the family, it means ruin to a home. How can she properly do her duty as wife and mother when she is compelled to go out and compete with man in the open labor market. To drag woman into factories, shops and offices, means ruin to homes, or to drag the factory into the home means to destroy its natural and divinely appointed character. And this is being done in our cities every day. Thousands of women, even wives, and mothers, are being dragged away from their domestic duties to supply the voracious demand for cheap labor.

Then there is the question of caring for the aged. When a man has borne the heat and burden of the day until he is 60 or 70 years old, he should have earned peaceful rest for the remainder of his days. When he has provided a home for his children and spent half of his life in supplying them with the necessities of life, they certainly ought to provide him a home during the rest of his

days. And yet what do we see? Thousands of old men and women, even fathers and mothers, who are left homeless in old age. Their children have drawn the last cent from them and when all is gone they are set adrift to starve. Is it not a sad commentary on our Christian civilization to see children brought before the courts to be compelled to support their aged parents? And yet this is a matter of daily occurrence. A father who has by hard labor provided the means to support a family of six or eight children standing before a judge and pleading that these children be compelled to provide for his declining years. It is enough to make a heathen blush.

One of the most difficult problems that confronts our cities is that of employment of the masses. We invite thousands of laborers to come into our cities and work in our factories. Modern methods are such that immense quantities of every kind of product can be placed on the market in an incredibly short time. Our works run day and night, scarcely giving the men time to eat or sleep. With feverish haste, each factory endeavors to get ahead of the other until the market is glutted and then the wheels come to a stop. The works that yesterday run, shut down so suddenly that we scarcely know how it all came about. The laborer is idle and is turned out to shift for himself. His means of livelihood are gone. The little he has been able to lay aside is soon used up and he is in want of the commonest necessities of life. Thousands of them are improvident and literally take no thought for the morrow. We have known men who earned \$100.00 a month and when they were out of work a single month to run an account with the grocer and butcher and were unable to pay their rent. Suffering began just as soon as wages ceased. What are we to do with this mass of unemployed labor? What an awful waste to drive men for a while to work almost day and night and then again to compel them to be idle. What unreasonable methods and how calculated to make idlers, beggars and rogues and with the installment of new and improved machinery, this danger is bound to grow.

The man is only, as it were, a part of the machine, at which he works, and when this is superseded by something better and is thrown onto the scrap pile the man is in danger of going with it. He has worked at the one thing so long that he is scarcely fit for anything else and is set adrift when his machine is out of date. Our cities are full to overflowing just at present, with unemployed laborers and the evil would be even worse if so many of the foreigners had not wisely returned to their native land just as soon as the works shut down.

Our cities have recognized their duty toward the poor and suffering. All manner of institutions are put up and supported to take care of those who have become a public charge. They have undertaken all manner of public works to furnish employment for those out of work and this is a wise measure, for the worst way to offer relief is to give it for nothing. Let us be scrupulously careful not to pauperize the masses. The worst thing we can do is to leave them under the impression that they can live without work.

But the question which interests us in this inquiry is, what can we ministers do to solve the question of relief? In the first place, let us see to it that every congregation takes care of its poor. The Savior says: "The poor ye have always with you." In the Old Testament it was said: "He that giveth to the poor lendeth to the Lord." Under the law of Moses beggary was prohibited. Over against the prevailing beggary of his time Luther urged that every parish take care of its own poor. There always will be such who can not take care of themselves. God made both the rich and the poor. And the exercise of benevolence is a distinctively Christian virtue. Yes, I say distinctively *Christian*. For before the Christian era there were hospitals for sick animals and slaves, but they were prompted not by love but by selfishness. The poor, who were not property, were allowed to starve. Every larger city congregation should have one or more deaconesses to look after the poor and suffering. To properly offer relief is

a matter that can best be done by those who have made a profession of this business, who have been trained for the work. Then let the church at large take care of such cases as can not well be provided for in the individual congregation. We now have orphanages, asylums and homes for feeble minded, epileptics and aged. Let us see to it that these institutions are properly supported and that there are enough of them to meet every reasonable demand. They are doing a blessed work and are worthy of our hearty support. There is plenty of money lying idle among our people. It is only a question of getting them willing to make the investment. "He that giveth to the poor lendeth to the Lord." If you are satisfied with the security, then turn over the cash. There is no doubt about the returns. God's word is better than man's note with approved security.

We are often told that the Church has neglected her poor and that the lodge must step in and exercise that benevolence which the church lacks. There never was a more unjust charge. The church took care of her poor and had her orphanages, homes and hospitals long before the modern lodge or so-called benevolent society came into existence. The lodge is only apeing after the church when it puts up orphanages and homes. Yes, I say apeing, for is that charity when we give to those who have contributed to a common fund which by contract is to be distributed in case of sickness or want? Is that charity which ceases just as soon as these contributions cease? Is that a charitable organization which excludes the sick, the halt and the blind? There never was a greater misnomer than to call such giving charity. It is at best a mere business proposition, and often a very bad one at that. For often a man has paid in his money for twenty years and when his earning power decreases so that he is no longer able to make his payments regularly he loses all claims and is set adrift. Is it not a fact that only a portion of the money paid into the lodge is spent in so-called sick benefits? Enormous sums are needed for hall rent, regalia, traveling

expenses, salaries, banquets, etc. If half the amount that is paid to the lodge were given to the church, we would make double the showing in actual charity.

And then we ministers are asked to laud this mock charity to the skies and hold special services for the lodge, in which their so-called good works are held up and praised to the shame of the church. Yes, and there are ministers who so far forget their high calling, that they lend themselves to this business, and instead of tearing the mask from this mock charity give it endless praises. Let me ask: Is this honoring Christ and His church? The difference between the charity of the lodge and that of the church is the difference between a counterfeit and a genuine coin. Let us not be deceived by appearances. It is only a good tree that can bring forth good fruit. True charity is a distinctively Christian virtue.

This brings us to the matter of life insurance. Far be it from us to condemn life insurance as such. As a business proposition it may be all right. A man may as well put his money into an insurance treasury with the understanding that under certain circumstances he has a right to draw it out or leave it to his heirs as to put it into bank. We never could see the essential difference between property and life insurance. It is not really life that is insured, but the earning qualities of the insured. Why should it be wrong that many stand together and agree mutually to carry a loss that befalls one? So long as it is not palmed off as charity or benevolence it may pass as a business venture, like many other ventures which we assume.

But there is no doubt about it that the insurance business, and particularly life insurance, has been overdone. Our cities are fairly overrun with insurance agents. Like leaches they have fastened themselves on the community and not a few of them are very blood suckers. Men are induced to assume loads which they have no business to carry. Scarcely has an infant opened its eyes on the light of the world until the insurance agent puts in his ap-

pearance and imposes a tax of not less than ten cents a week on the happy parents. What does he insure? Is it the earning capacity of the poor, helpless babe? People are carrying so much insurance that they have nothing for the church, and even the butcher and the grocer must wait because the insurance man must be paid first.

This thing is awful. Just think of it. The president of a life insurance company draws more salary than the president of the United States and the bulk of it represents the earnings of the laboring man. The men who are at the head of these concerns have grown to be millionaires. They have produced nothing but have fattened on the product of others. The benefits received, we mean by the officers and stockholders, is entirely out of proportion with the service rendered. It has gotten to be an awful drain on the community and it is time we were calling a halt, especially when the millions that are piled up in the vaults of the insurance companies are used to influence political legislation and even to corrupt legislators.

There is another duty which we ministers have in regard to the relief problem. We are to preach and teach the scriptural doctrine on the question of labor. Work is a sacred duty as well as a blessed privilege. God not only commanded us to rest on the seventh day but he said, "Six days shalt thou labor." Exodus 20, 9. Yes, immediately after the fall He said to man: "In the sweat of thy face shalt thou eat bread." Genesis 3, 19. But it would be a mistake to imagine that labor is a result of the fall. Even in the state of innocence God placed man in the Garden of Eden "To dress it and to keep it." Genesis 2, 15. Work is the object of man's creation. The ability to labor and produce, to invent, to think and act is part of the image of God in man. God is never idle. Neither should man be. The man who longs for Heaven, as a place where he will be rid of work, would be sadly disappointed if he ever got there. Work ought to be a pleasure. Even the Savior said: "My Father worketh hitherto and I work." John 5, 17.

It is God's order that man shall live by the labor of his hands. In the 128th Psalm we read: "Thou shalt eat the labor of thy hands." So important is this principle that St. Paul insists, "That if any would not work neither should he eat." 2 Thess. 3, 10. If a man is too lazy to work God wants him to starve. And even where work is not necessary to supply bread, there is ample reason for it. The Apostle says: "Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. 4, 28. Let us teach our people the nobility of labor. When we pray "Give us this day *our* daily bread," we mean the bread which is ours by honest labor. It is a disgrace to be a drone in the hive. He that lives off of charity when he might earn his own bread, is a thief. St. Paul writes, 1 Tim. 3, 11-12: "For we hear there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread."

Then we should also teach our people to be economical. "Gather up the fragments that nothing be lost," is the Savior's command. We Americans are a nation of spend-thrifts. We waste more than other nations have to live on. We are cutting down our forests to make wrapping paper, simply because we don't want people to see what we carry home. We throw away our torn stockings instead of mending them. We discard our clothing, not because they are worn out, but because they are out of style. We would growl if Jesus fed us, as He did the multitude, on barley bread and dried fish. Contentment is held up to public ridicule. Some time ago a Jewish Rabbi of Pittsburg, who is considered a great light, even among professing Christians, preached on the text: "Blessed are the discontented." Over against this let us preach the simple life. "Godliness with contentment is great gain." 1 Tim. 6, 6. "If we have food and raiment let us therewith be content." These old-fashioned Bible truths, may be distasteful to the modern

world, nevertheless they are just the truths which we ministers ought to preach. Our people are in danger of getting away from these simple truths, and we can preach nothing more important, for an ounce of prevention is worth more than a pound of cure. It is much more important to prevent poverty than to relieve it.

Especially should we impress these truths on our young people. It is worse than foolish, it is sinful to leave them under the impression that they are too good to work. Especially to do manual labor. Let us teach them that by faithfully performing the everyday duties of ordinary housework we serve God. When a mother washes and nurses her child, when a maid prepares dinner or scrubs the floor, she is serving the Lord, for she is serving those who are members of Christ's spiritual body.

Let us educate our children not only to love labor but to be skillful at it. It is a great mistake to imagine that education is all of the head. The hand should also be educated. Manual training and domestic art are a very important part of child education. It is too bad that our city boys and girls must go to school to get this. A much better way would be for their fathers and mothers to give them this training at home. But rather than not have them get it at all, by all means let them get it at school. There would be far less suffering and want among us if children were brought up to help themselves, if they were taught to serve, rather than to be served. In our cities this question is much more difficult than in the country. A farmer sends his boy out to do the chores and his girl to milk the cows. But what are we in the cities to do, especially with our boys, to prevent them from being loafers? The girls can help mother in the kitchen, but the boys have absolutely nothing to do and are often a great nuisance after school hours. But if we try there will be something even for them to do, and if it were only to run the wash machine and turn the wringer.

But there are cases where giving is a necessity. There are those who are not able to earn a livelihood, who must

be taken care of by others. And where giving is necessary it is of immense importance that it be done intelligently. About the worst thing we can do is to give to every tramp or beggar that comes along. In about nine cases out of ten this kind of indiscriminate giving only encourages idleness and drunkenness. Every case that appeals for aid should be thoroughly investigated. As near as possible we should make it impossible to abuse charity. The apostles themselves gave us an example of how our alms should be bestowed when they had deacons appointed in the mother church at Jerusalem, who should take charge of the distribution of alms when the work so increased that the apostles themselves could not properly attend to it without neglecting the more important work of preaching the Word. Every congregation should have its poor board or the deacons should have charge of looking after the poor.

There is one agency for the proper distribution of alms, which deserves special mention and that is the female deaconate. It is a well known fact that women are in many respects better adapted for this work of relief than men. As a rule they grasp the situation more readily and are more apt in devising means of relief than men. They understand better what is needed in the home. They understand the wants of wives, mothers and children better than men. How important it is to have women specially trained for this work, women who make it a profession who do the work not for gain but from the love of Christ, and suffering humanity. Especially in large city congregations there is an immense field in parish work for Christian deaconesses. We ought to thank God for the revival of this institution in our church in these latter days and should give it much more earnest consideration than has been the case hitherto. Every larger city congregation should have one or more deaconesses to do parish work among the poor and sick. Many a worthy case would not be overlooked and many a fraud would be exposed if this work of relief were in the hands of deaconesses. St. Paul writes Romans 16, 1: "I

commend unto you Phebe our sister who is a servant (a female deacon) of the church which is at Cenchrea". Even in apostolic times the churches had female deacons and the charitable work of the ancient church would scarcely have been possible without this blessed institution. In the spirit of Christ the sisters went about their work of mercy and by their acts of love preached the Gospel of grace and good will. It was love which conquered the world, and the office of ministering love as it appears in the female deaconate is to this day a powerful factor in the spread of the Redeemer's kingdom. O that we could arouse our people to a better appreciation of the nature and blessed results of deaconess work. How many young ladies and widows are going aimlessly through life. Here is an inviting field for warm hearts and willing hands. God speed the day when a faithful deaconess will be the right hand of every city pastor.

V. MORALS.

We now come to consider the so-called moral questions with which our cities have to deal. By this term we do not wish to intimate that in the other questions which we have thus far discussed there are no moral issues implied. Yet, whilst in questions of justice, education, health and relief the moral element can not be eliminated, there are other questions in which morality is more directly at stake.

Before we enter into the discussion of these so-called moral questions let us try to get a clear idea as to what is morality. When we use this term we do not simply mean what the Latin term "Mores" implies, that is, manners and customs. This conception of the term may do for the world, for men judge only what they see. Civil law regulates men's lives outwardly. Let us not, however, be deceived by appearances. As ministers of the Gospel we are concerned not only with the improvement of the manners and customs of people. It is not enough to keep the outside of the plate clean. This was the great sin of

the Pharisees whom the Savior calls "whitened sepulchers". It is not simply civil or civic righteousness which we are aiming at. Our task is much greater; as ministers of the Gospel we are after the regeneration of the whole man. It is the heart out of which proceed evil thoughts, and therefore the heart must be changed if man is to be saved. Our aim is the regeneration of human nature, not the mere betterment of manners and customs. The outward life of man is, of course, not a matter of indifference, but the root of the evil lies in the sinful nature of man. It is not simply a matter of bad manners. If man's outward life is to be permanently improved his heart must be changed. To us Lutheran ministers it should be plain that there can be no true morality without religion. The Spirit of God alone can bring about this change and he does it through his own appointed means and these we are called to administer.

In dealing with the so-called moral questions with which our cities have to contend, let us not forget our real calling. Much of the so-called reform work of our times overlooks the moral depravity of human nature. Let us not allow ourselves to be duped nor lead away from the real work of our calling. When we wish to better the condition of men let us not begin from without. The best way to get rid of weeds is not to cut them off with a scythe but to pull them up by the roots. Let us not simply apply an outward lotion to cure what to some appears to be simply a skin disease. The trouble is with the blood which must be purified. As ministers of the Gospel we labor to make men really better by changing their hearts. A drunkard may, from motives of selfishness, become sober and yet be two fold more a child of the Devil than he was before. Let us beware of superficial work. An honorable heathen may reform outwardly, at least for a while, and yet be an unsaved man. The Devil of drunkenness is willing enough to move out when he can make room for the Belzebub of hypocrisy and pride.

Among the so-called moral questions which agitate our cities we mention first the Sunday question. From the

days of Constantine, civil government, in Christian lands, has protected the observance of the first day of the week, and we believe properly. The state has nothing to do with questions of religion, and does not enforce the keeping of the first day of the week as a religious observance. It is a matter of public policy with the state when it sets apart one day of each week as a day of rest. Such a day of rest must be recognized as a necessity for the public welfare. Man needs rest and recreation. And the state is in duty bound to see that its citizens are not driven to incessant labor, thus wasting their strength and impairing their usefulness. The state has an interest in preserving the productive power of its people, and the observance of a day of rest is a very important factor along this line.

Sunday is also a day set apart as a day of worship and, although the state cannot compel men to worship, it is in duty bound to protect those who would. In the interest of public order it must guard the sanctity of public worship. It may be doubted whether our government may properly be called Christian; at least it is not Christian in the sense that Christianity is the only religion which it tolerates, or that it imposes the observance of the first day of the week as a peculiarly Christian institution. Not because Sunday is a Christian institution does the government insist on its observance, but because the majority of its citizens are, at least nominally, Christians and observe this day as a day of rest and public worship. Rest is a necessity and public worship the state recognizes as highly advantageous to public welfare and therefore it throws its safeguards around the day set apart for this purpose.

Our city governments have recognized their duty in this regard with more or less clearness. In every large city there is an element which threatens to break through the restraints of law and make Sunday a day of revelry and riot. Not only is there on the one hand a tendency to disturb the rest of Sunday by all kinds of unnecessary labor, but on the other hand to disturb public worship by making the day one of debauchery. The government cannot com-

pel men to go to church, but it has not only the right but the duty to protect those who wish to go. The right to meet publicly for the worship of God and edification in faith, is one of our most sacred rights, and it is of vital importance that this right be not interfered with. If business is allowed to go on on Sunday as on other days it not only deprives people of needed rest, but it takes from those who would do so, the possibility of meeting for public worship. If the saloons are open on Sunday it fills our streets with riotous drunkards and interferes with that public order and quiet without which public worship cannot be properly held. Every good citizen has an interest in an orderly Sunday, whether he be a Christian or not. Experience has taught that an open Sunday means all manner of excess. Recreation falsely so-called runs riot. Even economically such a Sunday is an awful drain on the health, finances and morality of the community; and when we stand against it as citizens we do so not simply from religious motives but also from considerations of public policy. It is the temporal commonweal which demands that a check be put on the passions of the wicked who use this day as a vent to indulge their awful lusts. The community cannot stand such drain; it is ruinous to public welfare.

But how do we as ministers of the Gospel stand to this Sunday question? What is our duty not simply as citizens but as ministers of the Gospel? Here again we insist that it must not be our chief aim to influence legislation and make use of the strong arm of the law to enforce proper Sunday observance. Let the ministers of the law use their power to restrain the wicked, but the ministers of the Gospel should preach the truth "with all longsuffering and doctrine".

We should be clear on the religious features of the Sunday question. Our Christian Sunday is not the Jewish Sabbath. The children of God under the new dispensation are not bound to the observance of any particular day in a manner prescribed by law. The distinction of days like that of meats belong to the mosaïc dispensation of the Old

Testament. St. Paul says: "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days which are a shadow of things to come; but the body is of Christ." Col. 2, 16. 17. Before God all days are alike. In itself Sunday is no better than any other day. It is only a means to an end. The appointment of the first day of the week as a day of rest and worship was a matter which the church did in the exercise of Christian liberty. If it were not for the fact that it interferes with rest and worship, to work on the first day of the week would be no more sinful than to work on any other day of the week.

It was not a mere accident nor an oversight much less a mistake that Luther in his explanation of the third commandment in the smaller catechism says not a word about the observance of a special day. The essential thing is that we "do not despise preaching and God's Word but hold it sacred, gladly hear and learn it." The appointment of a special day is only incidental to this great object. Public worship is made our duty and to perform this duty the appointment of a special day becomes necessary. "Let us not neglect the assembling of ourselves together as the manner of some is." Heb. 10, 25. If we are to meet we must have a time for meeting. The children of God under the Old Testament were bound to the observance of the last day of the week in a manner prescribed by law. But this was part of the ceremonial law, like that concerning meats and sacrifices. We are not under the law of the Jewish Sabbath, and it is a misnomer to call the Lord's day "Sabbath". The apostles do not use this name at all, why should we use it? The essential thing in the third commandment is the public worship of God, and not the observance of a special day.

In the 28th Article of the Augsburg Confession this matter is clearly set forth in these words: "What is then to be taught of the Lord's day, and of like church rites? To this ours answer, that bishops or pastors are allowed to make ordinances, so that things may be done orderly in the

church; not that by them we may merit grace, or satisfy for sins, or that men's consciences should be bound to esteem them as necessary services, and think that they sin when they violate them without offending others. . . For they err greatly that think that by the authority of the church the observance of the Lord's day has been instituted instead of the Sabbath as necessary. The Scripture has abrogated the Sabbath and teaches that all Mosaical ceremonies may be omitted, after the Gospel is revealed. And yet because it was necessary to appoint a certain day in order that the people might know when they ought to come together, it appears that the church for that purpose appointed the Lord's day: which for this cause also seems to have been preferred, that men might have an example of Christian liberty, and might know that the observance neither of the Sabbath nor of another day is necessary." In the Larger Catechism Luther uses even stronger language. "This commandment, therefore, with respect to its outward and literal sense, does not concern us Christians; for it is wholly an external thing, like other ordinances of the Old Testament, confined to certain conditions, persons, times and places, which are all now abrogated through Christ. But in order that we may draw up for the uninformed, a Christian sense of what God requires of us in this commandment, it is necessary to observe, that we keep the Sabbath day, not for the sake of intelligent and matured Christians for these have no need of it: but in the first place, on account of physical reasons and necessities which nature teaches and requires of the common mass of people, men-servants and maid-servants, who attend the whole week to their labor and employments, so that they may also have a day set apart for rest and recreation: in the second, mostly for the purpose of enabling us to embrace time and opportunity on these Sabbath days (since we cannot otherwise embrace them) to attend divine service, so that we may assemble ourselves to hear and treat of the Word of God, and to praise Him by singing and prayer." New Market edition, page 449-450. •

Mere idleness is not something meritorious, as little on Sunday as on any other day. Sunday, though a day of rest for the body, is not to be a day of idleness, but rather of activity, though in a different sphere. Let us use the day to care for our immortal souls, to feed them with the bread of life, to lift them above the harping cares and foolish pleasures of this world. It is to be the Lord's day, a day set apart and sacred to his worship and our edification. Let us teach our people to eliminate everything that interferes with this great object.

But let Sunday be not only a day of solemn worship but also of cheerful recreation. Why should it be considered a sin to visit our parks, art galleries, and museums on the Lord's day, so long as it does not interfere with our attendance at divine services? Let us get rid of the puritanical ideas of the Sabbath on the one hand and avoid making the Lord's day one of sinful indulgence on the other. Some years ago our Presbyterian friends were in a great stew over the presentation to the city of a beautiful conservatory on the condition that it be kept open on Sundays. If the Lord causes flowers to bloom on Sundays why should it be sinful for his children to look at and enjoy them? It is a thousand times better to have people visit a conservatory or enjoy a stroll in one of our beautiful parks on Sunday at such times when it does not interfere with divine service, than to coop them up in their crowded domestic quarters with the probability that they will fall to drinking or fighting or visit the clubs or gambling houses. Sunday is about the only day on which a working man can enjoy a breath of fresh air, why should we burden his conscience by making that sin which is not sin? Far be it from us to encourage that awful drain on health and morality which poses as recreation in the street car parks, beer gardens and dancing platforms of our cities. This goes as far to the left of the truth as puritanism goes to the right. Let us avoid extremes on both sides and walk in the golden middle way.

Another moral question with which our cities have to

contend is the drink evil. It will not be necessary to show that drunkenness is a curse and that this curse lies heaviest upon our cities. Thousands of lives are annually destroyed and homes ruined by this vice. The question of combatting the drink evil is, just at present, one of absorbing interest. The local option and prohibition wave that has passed over the south and west is astonishing in its proportions. Many regard it as an imperative duty of the Gospel ministry to take an active part in so-called temperance reform. They regard it as selfevident that we take the leadership in the local option and prohibition fight. In fact many denominations have for years identified themselves with this movement to such an extent that it has overshadowed everything else. But we beg leave to doubt, not only the wisdom, but the scripturalness of this course. There is no doubt that the abuse of alcohol is a sin and a curse but these lie not in the use but in the abuse. It is no more sinful to drink a glass of beer or wine than one of water or milk. Our Lord used wine as a beverage, and even as one of the earthly elements in the holy communion. Let us not try to be holier than He. "Every creature of God is good and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer." 1 Tim. 4, 4. 5. Wine in the Scriptures is represented as one of God's most precious earthly gifts, and why should a Christian not be able to use this gift like any other "with thanksgiving"?

But drunkenness is a sin just as gluttony is. When a man makes a god of his belly he is an idolater. In Phil. 3, 19 St. Paul says of the wicked: "Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." Drunkards shall not inherit the kingdom of God any more than thieves or whoremongers. 1 Cor. 6, 10. It ill becomes man, created in the image of God and who is to be the lord of creation, to become a slave of his appetites. When a man lives to drink he has forfeited the right to be called a child of God. Let us set this matter in the clear before our peo-

ple. Drunkenness is a chain by which Satan is dragging thousands down not only to temporal ruin but to eternal destruction. It is a chain too that is far too strong for human power. Nothing but the grace of God can save a drunkard, will-power alone can not do it. Let us see to it that the grace of God is brought to bear on these poor slaves of passion. When a man is too weak to control his appetite let him abstain entirely. If a man can't drink a glass of beer and remain sober he had better drink buttermilk. It is a sin to lead such a weak brother into temptation. Let us rather help him in his fight against an appetite which threatens to ruin both body and soul for time and eternity. Thus far our duty is clear. But when we get to the practical questions of local option or prohibition it becomes confused in the minds of many.

The whole question has not only a religious but also a political aspect. It is not only a question of what is right but of what is good public policy. The question of the manufacture and sale of alcoholic beverages is one of public policy and does not concern us as ministers of the Gospel. As citizens we may have and should have our convictions and should vote them. But as ministers of the Gospel we should take no part in this fight. It is out of place for us to use our pulpits or school rooms for or against local option or prohibition. Whether it is best to entirely prohibit the manufacture and sale of intoxicating drinks, is a question of public policy. Whether prohibition really prohibits, or whether it does not rather encourage secret drinking and evasion of the law, are questions for the state to answer. Whether it is best for each community to decide for itself whether there shall be public drinking places or not, is not for us ministers of the gospel to decide. A man may be a good Christian and yet be of the opinion that prohibition does not prohibit, or he may be an equally good Christian and be convinced that local option is not good policy. The whole question is not really one of morals but of policy. We may be convinced that the saloon, in its present form, is an unmitigated evil

and should go, but this is a question for us not as ministers of the Gospel but as citizens to decide. Nowhere in the Scriptures is the manufacture and sale of intoxicating beverages made a sin. We could imagine an ideal brewery or saloon, but whether such institutions could survive today is another question. Even Bishop Potter's dedicated sub-way went under financially. Let us not allow ourselves, however, to be dragged into making that sin which is not sin. Let us not burden men's consciences where God has made them free. Let us not dictate in questions where men have a right to differ.

And yet let us be careful to burn it into men's consciences that it is a sin to lead men into temptation and a crime to profit by their bodily and moral ruin. If the saloon can not be carried on without enticing men to drunkenness and crime by all means let us have no saloons. Let our people get out of this business rather than be party to the crimes which it engenders. In itself it is no more wrong to furnish men with beer than to furnish them with bread, yet the danger of abusing the thing furnished is so much greater in the one case than in the other. Even the work of a Christian's temporal calling should redound to the glory of God. Judged from this standpoint it is hard to understand how a conscientious Christian can run a saloon, or if he does, how he can make it pay. If he refuses to be partner in the sin of drunkenness, it is more than likely that he would very soon be compelled to give up his business. Better give it up and do something that is more calculated to serve the best interests of God and man. But let this action be prompted rather by conscientious conviction than by legal church enactments. When a man is thoroughly imbued with the spirit of Christ it is not likely that he will long remain in the saloon business, either as proprietor, patron or landlord. The love of Christ is stronger than law. The iceberg may withstand the wintry blasts and only grow harder by their force, but it can not long resist the warm rays of the sun. "Not by might nor

by power, but by my spirit, saith the Lord of hosts." Zech. 4, 6.

As third among the moral questions with which we have to deal in the cities, we mention gambling. Our cities are the hotbeds of vice and it would be strange if we found no gambling dens in them. One of the vices of fallen man is the desire for gain: the passion to get rich quick. Avarice is inherent in human nature. The right of property is a divine right, but like other things divine, it is subject to abuse. Gambling is a species of theft. It is the acquisition of property by fraud. Property honestly obtained, represents so much labor, but the gambler is an idler, a drone in the hive, one who lives on the sweat of others, who takes his neighbors' money without giving him an equivalent. Gambling is the outgrowth of covetousness, the result of the desire to acquire worldly possessions without being scrupulous as to the means.

Our civil laws recognize gambling as a species of theft and forbid it. But, like many other things which the law forbids, it is done in secret, and only too often with the connivance of those who have sworn to enforce the laws. There are countries in christendom where gambling is carried on under the protection of the civil law, where it is recognized as a legitimate occupation. But among us it is branded as a crime and properly so. But what shall we say of the hypocrisy which by law brands a thing as a crime and then not only secretly tolerates it, but even makes it a source of revenue for corrupt officials.

One of the worst forms of gambling is that of speculation, especially in the means of subsistence. Much of the buying and selling of stocks, bonds and food stuff is not legitimate trade at all, but mere betting on the rise and fall of the market. Often the goods, nominally bought and sold, do not exist. It is evidently a misnomer to call such transactions buying and selling. It is mere betting, gambling pure and simple. Such crookedness often affects legitimate trade and causes scarcity of the necessities of life in the midst of plenty. Never is gambling more

damnable than when it lays hold of the ordinary means of subsistence. Gambling in wheat, eggs, meat and butter means to use the hunger of the starving multitudes for the purpose of amassing wealth. The man who corners these food stuffs and artificially drives up the price, takes the bread from the mouths of hungry children and holds it for higher prices. The bounty of God causes these things to grow in abundance, but the greed of man will not allow his children to use them. Usually there is food enough and to spare but, by speculation, prices are held up until bread is almost beyond reach of the poor. This species of gambling is so heartless that a heathen should be ashamed of it, and yet it flourishes in our Christian land. Is it a wonder that under such circumstances socialism and even anarchy are on the increase? Men will stand this grinding injustice, this tyranny of avarice, for a while, but when the pressure becomes too great they revolt.

(To be concluded.)

NOTES AND NEWS.

BY G. H. S.

VOICE TRAINING FOR SPEAKERS, BY CHARLES CHRISTIAN MORHART.

A book on voice culture for speakers should, if the book is the right kind, be a valuable adjunct to a preacher's library, the more so if he has not had voice training in his college or seminary days, a situation in which unfortunately most of us ministers find ourselves. The fact is that some of us have grown old without having come to know that the voice might need training or could be improved by proper systematic exercise. The worse for our teachers who did not teach us, or for our own conceit, if we thought we needed no teaching. We say the book needs to be the right kind. Doubtless there are a number that may claim that distinction. We are convinced that the above is one of them; possibly not the best, we do not

know, but good enough for any one. It is a thorough, clear, practical discussion of all the points that would seem to need consideration. It is full of practical exercises, most of which one can take up without the aid of a teacher. We ourselves have been using some of them and we think that we have already derived some benefit. We are especially pleased with the language used; it's good English. Sometimes we think the author draws a little heavily upon his imagination, but we take it that he is warmed up to his subject and is deeply interested. He wants to set others on fire. May he do so. The price is \$1.50, too high we think, for the size of the volume, 193 pp., but not for the contents. Published by American Lutheran Publication Board, Pittsburg, Pa. Also to be had at Lutheran Book Concern, Columbus, Ohio.

J. S.

THE CENTRALIZATION OF HIGHER EDUCATION IN GERMANY.

Protests loud and long are being heard in the educational and political world of Germany against the evident purpose of the Prussian government to make the University of Berlin a "Weltuniversität," over against which the other eight universities of Prussia and the non-Prussian universities have recently by the government authorities themselves been stamped with the distasteful term of "Provincial universities." Although the youngest of all German universities, its first centennial falling in the next year, Berlin has forged to the front wonderfully; and now with a teaching force of more than five hundred docents and an academic contingent of about thirteen thousand, namely about eight thousand regular students and five thousand others entitled to lecture privileges, it easily stands head and shoulders above any other institution of the kind in the Fatherland. This result is partially the outcome of the fact that Berlin is the capital of the new Empire, but it is chiefly attributable to the fixed policy of the authorities to make the University of Berlin for Germany what the University of Paris is for France. To become a member

of the teaching corps in Berlin has become the highest ambition of a German university docent, and for decades it has been the program of the government by offer of exceptionally high salaries and other financial and academic inducement to win the shining lights away from the other universities for the Berlin faculties. This policy has been eminently successful, and the Berlin faculties no doubt represent the most brilliant aggregate of professors and docents ever brought together in the history of the world. The government ably seconds the ambition of the university authorities in this respect by liberally and lavishly granting the funds for whatever the University of Berlin wants, while the other universities must often go begging. Thus the statisticians Schwartz and Strutz have figured out that of all the funds expended on universities and kindred institutions in Prussia down to 1900, the University of Berlin received alone sixty-one per cent. The *Statistische Korrespondenz* reports that in the last forty years Prussia has spent 95,160,000 marks on her nine universities, but that Berlin alone received 27,810,000. Among recent data are these, that the Botanical department in Berlin received in one year 261,000 marks from the government, while Bonn had to be content with 30,000 for the same purpose, and Koenigsberg with 19,000. The Geographical Institute in Berlin received 10,600 marks, while Bonn got only 300 and Koenigsberg 500. In a bitter debate on this subject lately carried on in the Prussian Diet it was shown by the friends of the provincial universities, that of the 2,943,000 marks voted during a single year lately for extraordinary expenses in the educational department Berlin alone received 2,733,000, and that this is only a sample of what is going on every year.

As a result there comes from the Prussian provinces and from the twenty-four non-Prussian countries composing the Empire the cry and the protest against the policy of centralization of higher education and educational interests in Berlin. It is maintained that now already the spirit that is in evidence in the Berlin University is that

of an educational hierarchy, and that as a consequence the outcome of this tendency will be the undermining of the influence and independence of the other universities of the Empire, all of whom vigorously protest against the honor of serving as the "Schleppenträger" of the queen of the Germanic university world in Berlin. It is true that such protagonist of the academic supremacy of Berlin as the late Cultus Minister von Studt in the recent arliamentary debate denied that it was the policy of the government to "centralize science" (Wissenschaft) in Berlin; but, as the Munich Allgemeine Zeitung, in discussing the problem in No. 37 tersely adds by way of comment "facta loguuntur."

It is quite probable that those who prophetically see already an Academic Vatican in Berlin are entirely too pessimistic. Berlin will probably never be for Germany the autocratic educational centre that Paris is in France. Germany is not one solid nation as is France, but has been politically and in a military sense so slowly been welded together out of twenty-five more or less antagonistic political communities since 1870. The centrifugal forces even now yet are in many respects stronger than the centripetal, especially ecclesiastically and also to a large degree educationally. There is no such an institution as a University of Germany, except Strassburg; the others all are state establishments. And that other universities have at least numerically been holding their own over against Berlin can be seen in the fact that Munich, in Bavaria, now has about six thousand students, and Leipzig, in Saxony, has five thousand. However the ascendancy of Berlin has been greatest internally and not externally, even if the others to a certain degree maintain their independence over against Berlin precedents. It will be remembered, for instance, that Berlin was the last and latest of these universities that agreed to matriculate women students. However the problem of a prospective academic hierarchy for Germany, or even for the world, with headquarters in Berlin, is a great one and is causing a great many heartburnings.

WHAT THE GERMAN THEOLOGICAL PROFESSORS PROMISE TO TEACH.

The appointment of Professor Deissmann, of Heidelberg, to a New Testament chair in Berlin, and of Professor Drews, of Giessen, to that of Practical Theology in Halle, has aroused a storm of protests throughout the conservative church of the Fatherland. Both of these men are adherents of the "advanced" school of theological thought, but take the place of conservatives in the two leading theological faculties of the country, the result being thus a decided loss to the evangelical forces. The *Evangelische Kirchenzeitung*, of Berlin, puts the situation substantially in this form:

These new men, who are to train the coming generation of pastors and preachers are outspoken adherents of a type of theology which is directly opposite to the official confessions of the Protestant church. How are they to teach young men to serve congregations in which all the essentials of the historical faith of Protestantism are to be preached, while these docents instruct their students to deny many of these fundamentals? A theological teacher at a university should be a servant of the church, and when he finds himself at heart antagonistic to the historic creed he should have the manhood to leave his position to somebody who is in sympathy with the church to which he belongs. Dr. Stöcker was right some months ago when he declared that the adherents of radical theology should organize a church of their own, and not claim membership or the right to teach in a church or its university with whose faith it has broken.

The same journal also claims, what other papers have repeatedly emphasized, namely that the radical teachings of German theological professors is a direct violation of the oath which they took when entering their office. Thus, e. g. the oath of a Berlin theological professor includes the following features:

The incumbent promises most solemnly that he will

instruct in accordance with the teachings of the Evangelical faith and that he will use all of his endeavors to prepare young men for the service of his church, including adherence to the writings of the Apostles and the Prophets, as also to the contents of the Augsburg Confession. This he swears *ex animi sententia*; and yet in this faculty, declare the *Alte Glaube* and other conservative papers, are found such men as Dr. Harnack, who in his essence of Christianity teaches that Christ does not constitute a part of the Gospel he preaches, as also was the recently deceased Dr. Pfeiderer, who taught a Christianity that was anything but historical and denied such essentials as the Trinity, the Divinity of Christ, the Atonement, etc.

In the Bonn faculty the new professor swears that "he will adhere to the Evangelical church and its principles and recognize its official confessions and teach in accordance with the Scriptures, and will antagonize all false tendencies and anti-Evangelical teachings. In addition he promises to adhere to the principles of the Reformation and to preserve the true interests of the Protestant church.

In Breslau the professor says: "I swear that I will teach in accordance with the writings of the Prophets and the Apostles and also in harmony with the official confessions of the Evangelical Protestant church, and will defend the Gospel of God against all superstition and false teachings and will labor for perfect purity of doctrine in the teachings at this university."

In Goettingen, where Wellhausen, the great Old Testament radical writer, and Bousset, the leading representative of the religious historical New Testament school, the author of the famous "Jesus," are leading lights, and which is the territorial university for one of the most prominent Lutheran provinces in Germany, the theological professor takes the oath "that he will teach theology in conformity with the principles of the Evangelical Lutheran church, honestly, clearly and positively." In Griefswald, which is the most conservative university in Prussia, the professor takes the oath that "as truly as God will help

him through Jesus Christ, he will teach in conformity with the fundamental facts of Christian doctrine, and this on the basis of the prophetic and apostolic writings, as also according to the Symbolical Books of the Lutheran church. In Halle the oath includes the promise that the newly appointed teacher will teach and defend the faith as this is based on the Holy Scriptures and is expressed in the confession of the Evangelical church, especially the Augsburg Confession. The oath says also: I solemnly promise and swear that I will most conscientiously follow in my teachings the Holy Scriptures and the doctrines therein taught, especially as these find utterance in the Symbolical Books of the Evangelical church, especially in the Augsburg Confession. The *Kirchenzeitung* asks how Drewe will be able to take this oath, as he is known to deny many of the fundamental teachings of the church.

The strongest defense of the honesty and legality of the present state of affairs in this regard comes from the *Christliche Welt*, of Marburg, the recognized organ of the liberals. In an article entitled "System Seebergs," in which it attacks the conservative Professor Seeberg of Berlin, it expresses these principles:

Not the letter but the spirit of the oaths is what must be taken into consideration. Theology has progressed in recent decades and the actual status of the Protestant faith in general in the country is more in harmony with the teachings of the advanced view than with the *verba ipsissima* of the confessions. Even the conservatives do not in all details any longer cling to every statement of their confessions. Then, too, the fundamental principle of Protestantism is the right of individual judgment and this is to be deemed least and last of all to theological professors. The highest ideal of academic scholarship is independence of research, and to this the theological professor has also a right and a claim.

How fortunate that in America the church still has control of its own theological teaching!

THE REVISION OF THE VULGATE.

Our readers know that the revision of the Vulgate, on which work an imposing Papal Commission has been engaged for two years, does not at all contemplate any corrections from the original Hebrew and Greek texts, but solely by collation of Latin manuscripts, to secure the nearest possible approach to Jerome's translation as it left his hand. Such a revision after the Hebrew and Greek, such as Protestants have, may come later.

From an exceedingly interesting and instructive document which has lately been published by the Tipografia Pontificia dell' Istituto Pio IX in several languages, we gain an official account of what this Commission has been instructed to do and what it has done so far in the matter.

This *Commissione per la revisione della Volgata* particularly declares that it has been directed only to restore in a critical way the text of St. Jerome, but not in any way to offer its readers a new text. In this connection it, however, makes the interesting revelation that its work is to be regarded only as preliminary and preparatory to that of a commission to be appointed later, and which shall have for its purpose to examine into the merits of the Jerome text itself, which would seem to mean that the Vulgate is to be revised on the basis of the original text.

This report is filled with interesting data and details concerning its work. Its headquarters are in the International College of the Benedictines, St. Anselmo on the Aventine, in Rome, of which two photographs are given. Four or five other illustrations show proof sheets of the Bible, of which 240 copies have been made on different kinds of paper for the collaborators. Two-thirds of the pages is blank, the text without capitals, or punctuation, or division of syllables. In the case of the Psalter that which is common to the Roman and Gallican texts is given, the variants to the right and left, and the Hebrew on separate sheets. Fifteen assistants are already engaged in different countries in examining the chief Vulgate manuscripts, and

one member of the Commission itself has been at work in Spain for several months in systematically examining the libraries and the cathedral archives. A catalogue of all the Latin Bible manuscripts in the libraries of Europe is in preparation. The Commission states that it will cost about 25,000 francs per annum to defray its expenses and that it will take from eight to ten years to complete the work, and believes that this sum, altho considerable, should be promptly subscribed by Catholics, since Professor Von Soden, of Berlin, was able to secure from a single Protestant lady the sum of 400,000 marks for his work in revising the Greek text of the New Testament. So far about one-fifth of the 250,000 francs needed have been secured, the Holy Father heading the list with 12,000 francs.

In speaking of this work and this report, Professor Eberhard Nestle, the leading Protestant specialist in this department, expresses his regret that this document as published is so full of blunders. He adds, not quite generously:

"Germany still has reasons as in the sixteenth century to complain of Catholic negligence in these matters; but this task we will leave to German Catholics. We can only regard with good wishes this work of revision, as it has to all intents and purposes been Protestant Biblical scholarship that has brought this whole movement about.

THE "SOUL CRISIS" IN THE CATHOLIC CHURCH.

One of the most remarkable expressions of deep inner agitation in the Catholic church caused by the conflict between the "Modernisti" and the reactionists in supremacy, under Jesuitic and Ultramontane influences in the Vatican, is the publication of an anonymous pamphlet, entitled "*Una crisi d'anime nel Catholicism*," a "*Soul Crisis in Catholicism*," which, without name of author or editor, is being scattered all over Italy in tens of thousands of copies, and has been mailed to all the seminarians and the lower clergy of the country. A correspondent in the *Christliche Welt*, writing from Italy, states that it is a public secret that the

Vatican is "wild" (*esasperato*) about the matter and that now it is almost impossible to get hold of a copy of this document. The author of this document, without doubt a priest, begins his discussion by describing the remarkable awakening of the Catholic consciousness of the thinking classes, and also by emphasizing the conviction that is making itself felt throughout the church, namely that the old faith of the church must in some way be brought into a state of harmony with the modern philosophy of things and the ideas and ideals that underly modern life. What the author accordingly calls the "soul crisis" in his charge he describes briefly as follows:

It is found in the dire distress in which the thinking Roman Catholic finds himself when he on the one hand tries to bring the old traditional and unchangeable world of thought that rules in his church in contact with the vigorous development of thought and life in our day and date. It must be acknowledged that particularly in the social and the moral spheres Catholicism does not, as at present governed, constitute that factor and force which it, as the great historic church of Christendom, might be. The Roman Catholicism of today is nothing but a mighty mechanism of formulas and rituals, a hierarchy of trade, which has control of certain ecclesiastical functions; a closely woven net of traditions, prejudices, interests, which are anxiously watched and guarded by a set of thought-poor and narrow minded men, although modern criticism and modern life are making sad inroads on all these old positions. The Catholic church of today no longer represents the divine institutions and gifts upon which the church was once founded.

The author closes with this thought: The future will belong to that type of Catholicism which will be able to adjust itself to the changing conditions of thought and life. The changes will and must come by the very necessity of existence; and it is more than futile to try to ignore them, or by force to suppress them.

In the meanwhile the "Rinnovamenti," the organ of
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this advanced party of Catholics in Italy, which is the only periodical that ever could claim the distinction of having been officially condemned by the Index congregation, is not to be discontinued, but its three editors declare that it will be published as heretofore. In this case the old saying *Roma locuta est*, does not bring with it the accompanying: *res finita est*. In the latest issue of this journal we read as follows:

We will not even discontinue our periodical if we are excommunicated, but excommunication is only a disciplinary punishment, although a severe one; but even excommunication does not exclude from the bosom of the church. All disciplined we will still continue to be Catholics, and within our rights in the church.

In France the soul crisis, brought to a head by the publication of the Syllabus, has affected the "Modernites" in another way, and the editors of the reform organs, with the significant title of "Demain" [To-Morrow] and published in Lyons by a number of prominent Catholic prelates and scholars, have announced, that they will suspend publication for the present, in order to avoid disciplinary measures, but feel that they can resume in a few months. This journal, which from its very first number attracted international attention, was a weekly of the better kind, modeled after the *Saturday Review* and the *Spectator* of England, its scope being expressed in the title which reads: Demain, politique, social, religieux. Revue hebdomadaire de critique et L'action. Its programme and purpose is perhaps best expressed in its own words as follows:

Catholic France is on its death bed. But it is suffering less through the attacks of its enemies than through a lack of inner strength and through self-inflicted abuse. Many shortsighted observers wonder why the religion of the Catholic church can not retain its hold on the minds and hearts of the people. And yet nothing is more easily explained than the fact that Catholic France is daily more and more losing its Christian character. The religious external form is still present, but it is daily being more and

more emptied of its real contents. If Christianity is to continue to be a power in Catholic France, then the church must sever all connections with the reactionary parties, from the ecclesiastical reactionists as well as the political and the social. The spirit of criticism has everywhere found an entrance. No power on earth can check its progress. It is best to accommodate oneself to its demands and to work according to scientific methods. For us everything that has been proven to be the truth will be a fact of orthodoxy.

In announcing that it will not appear for a few months, which was published on the day in which the *Demain* printed the new Syllabus, the editors say:

Recent events show to what degree the earnest efforts of upright Catholics, in their endeavor to foster the best interests of the church, are grossly misinterpreted, and it is wise to wait for a sober second thought, Truth must in the end prevail, even if temporarily suppressed by opposition and polemics. Time will eventually though most surely do its work. In the not far distance when the *Demain* can join in with the inevitable crusade for the religious and spiritual reawakening of the Catholic church it will become apparent that the religion of Jesus Christ has no greater foes than falsehood and the spirit of sectarianism.

The *Christliche Welt* declares that all hopes for reform within the Catholic church of the Latin countries, France, Italy and Spain, must come from within the ranks of the lower clergy and the laity, as though high in authority have no concern for the highest spiritual interests of their folks and in the French Episcopate particularly, historic "Gallicanism," the old spirit of independence is dead. The hope for Catholic reform and regeneration lies in the people and not in the hierarchy.

"JERICHO ANASTATICA."

It is one of the most remarkable facts in the flora of Palestine that the famous "rose of Jericho," under the heat of the sun closes itself tightly together and seems to be merely a dead bud, but when put into water the

plant opens into a beautiful plate-like bloom, for which reason it has received the name "Anastatica" — the one that is arising. Now, says Pastor O. Eberhard in an instructive article, in the *Alte Glaube* of Leipsic, No. 49, the old historic city of Jericho, through the diggings of the archaeologists, led by Professor Sellin, recently transferred from the University of Vienna to that of Rostock, has itself become an "Anastatica," and is telling a story of the past of which the Bible itself is silent. From the reports of Sellin we gather the following data:

It is only in recent years that it has been possible to secure a "firman" of the Sultan to engage in archaeological investigations in Palestine proper. While such work had been permitted for half a century and longer in Egypt, Babylonia, Assyria, Asia Minor, and elsewhere, it had been rigidly forbidden in the Holy Land itself, altho the English scholar Warren had in the sixties secretly attempted to make diggings in Jericho, but his efforts had been barren. Now splendid results have been achieved in Megiddo, Thaanach, and especially Gezer, and at all points evidences have been secured to show that even before the days of the Israelites Palestine was the center of a comparatively high state of culture and civilization, and, what is probably more characteristic, largely independent of Babylonian influences. But Jericho, where the Germans are at work, is proving especially productive, and the campaign of the present year has again produced the remains of powerful city walls and even of a strong citadel. These are both structures on a grand scale, and the details will probably be forthcoming only when the work can be taken up again next season.

The ruins on the old site of Jericho consist chiefly of a *tell*, or hill, some 10 meters in height forming a plateau running from north to south about 310 meters in length with a width from east to west of 180 meters. At five different places this pile of ancient ruins has been worked by a troop of more than 100 fellaheen. The ruins of one castle were unearthed a year ago, and this one, according to the judgment of Sellin and other experienced archae-

ologist, antedates the Israelitish occupation and is characteristic of the architecture of the old Canaanites. This castle consisted of a three-story structure, with a tower 18 meters high, built of unburned clay stones. Attached to this clay tower, almost in the shape of birds' nests, were a series of rooms, some of them containing bake ovens. Stone stairs lead up through the lower stories to the flat roof of the structure, which, however, now has largely fallen in. The side walls of the castle are disfigured by smoke, showing that it was destroyed by fire. As a consequence the finds made, such as stone knives, bronze axes, clay tablets, idols, and the like, are comparatively few, none of those unearthed are found to contain any writing, altho a number had evidently been prepared for this purpose. In this respect Sellin's finds at Jericho were not as fortunate as were his discoveries at Thaanach, a year or so ago, where he discovered in a broken clay chest a small archive with cuneiform inscription, containing letters to Ishdarwashur, the commander of the citadel.

At a second place remains of an old and strong city wall have been found, made of burned clay bricks, the wall being 3 meters and at places even 12 meters in width and resting on a stone foundation 60 centimeters high. These walls end in a castle built on a high rock, up to which lead broad stone stairs. Among the finds here are vessels, lamps, plates, cups, spindles, weights, handmills, amulets, tablets, and the like. At another place were found human-like idols, with old Hebraic signs, not yet understood. Sellin formulates his conclusions in this matter as follows:

"We have here the surest proof that the so-called Fountain of Elisha is the site of the Jericho that was destroyed by the Israelites, and the fortifications along the north side of the city have already been settled, and the finds that have been made in the city proper show that many of these things have withstood the ravages of time as well as the destruction of the enemies and are essentially as they were before the days of Joshua. It seems certain that the further excavations in this memorable pile will

reveal a city, purely Canaanitish and easily reconstructed, representing the pre-Jewish period of Palestine."

The *Reformation* of Berlin recently published further accounts of these excavations in Jericho, according to which the remnants of an old wall were found elsewhere 2 meters thick, with a sub-structure 7 meters in height; and on penetrating into the city further evidences of two further and parallel walls were unearthed, separated only by the distance of 3 meters, all three walls being of Canaanitish origin. In one portion of the *tell* were found, one upon the other, as the shelves in a bookcase, the remnants of five different stages of civilization, including also the Canaanitish, and down to the Byzantine period. It is confidently expected, that as Pompeii furnishes a restoration of a Roman city of the first Christian century, so will Jericho, when once laid bare, make easy a restoration, altho not on so large a scale, of a Canaanitish city of the second millennium before Christ.

A CRITICAL DEFENCE OF JOHN'S GOSPEL.

Signs are increasing on all sides showing that in critical circles too a decided reaction has set in with reference to the authenticity, genuineness and historical character of the Fourth Gospel, to deny all of which until recently regarded almost as an axiomatic truth. What Harnack has done for the third Gospel and for the acts, that other critics are beginning to do for the Gospel of St. John. It is only a short time ago since Professor Hans Lietzmann, of the University of Jena, the theological faculty of which is probably the most radical in Germany, published a good sized brochure in defence of the authenticity of John's Gospel. He proved that Gnosticism, against which this Gospel is partly directed, was not a product of the second Christian century, as critics had assumed, but was a pre-Christian philosophical scheme, and for this reason there was no justification for forcing the composition of this book into the latter half of the second century.

But now a genuine and agreeable surprise has come in the new Introduction to the New Testament, just issued

by the American professor of theology in Leipzig, Dr. Casper René Gregory, himself generally regarded as a critic of the Harnack school. In this work, entitled *Einleitung in das Neue Testament*, the author surprises friend and foe by his critical defence of John's Gospel. The sum of the argument is virtually the following:

The author of the Fourth Gospel must have been a most intimate personal associate of Jesus and must have known much concerning the Lord which had not been made public, that was of the greatest importance for the correct estimate of his person and character, because these things had come from the innermost thoughts of Jesus, the evangelist himself was evidently by his natural traits and character especially adapted to receive and to further promulgate these deep thoughts. It is very probable that one of the disciples was in his innermost nature nearer and more similar to Jesus, and without a doubt this was the disciple John. Then too it must be remembered that just in case one of the disciples had entered into this close personal relation to Jesus, especially if the former was a young man, he would all the more be apt to make the manner and the spirit of the Master his own. If the Fourth Gospel is the immediate and direct work of one of the disciples, this disciple can be none other than John, and the Jesus that is depicted in this Gospel must be the true and historic Jesus. If anything, it is the Synoptic picture of Jesus that can have been corrupted, because it experienced the changes incidental to tradition. The Jesus picture of a youth so intimate with the Lord and so related in spirit as was the author of the Fourth Gospel, has a much better claim to being regarded as historical than even the Synoptic accounts.

But how about the historical dates in the Fourth Gospel which cannot be found in the scenes and descriptions of the Synoptics? When we look at these more closely, it becomes apparent that whatever is found new in the Fourth Gospel bears all the impress of being historical and reliable. At all stages and steps we see that the author was thoroughly at home in the topography of Palestine and in the

creeds of his time. The historical background is perfectly reliable. Neither the discourses found in the Fourth Gospel nor anything else in its contents justify an unfavorable conclusion as to its character and contents. The author must have been either John himself or one of his intimate pupils. But if we deny it to John then we come into conflict with the appendix found in the last chapter of the book. Certainly if the author was only a pupil of John he must have written before John's death, so that he practically could have written a dictation of the apostle himself. But this would be practically the authorship of John himself.

Accordingly too the estimate of the "true Jesus" here given differs materially from that current in critical circles—at least formerly, Harnack himself had in his *Essence of Christianity* declared that Jesus did not constitute a part of the Gospel which he preached, and nothing the brilliant Berlin savant has written has caused so much offence as this statement. On the other hand Gregory writes on John:

If the Gospel is only the joyful news concerning the Kingdom of God, then this book is only in a secondary sense (*mittelbar*) a Gospel. The chief and central thought is not the Kingdom but is the Logos as the Son, concerning whom this joyful message speaks. John's Gospel is the selfrepresentation of Jesus. Jesus himself is the whole book. Disciples, friends and foes are mentioned only insofar as they are needed to furnish an occasion for some declaration concerning him and his work. The Son himself, the Messenger of the Father, is this selfrepresentation and is the development of what he does and says, does not enter upon details. He adheres to that which he is a whole. He soars to the higher regions. His pictures are given in concrete, full and powerful colors in the deepest of expressions. His discourses go into the heart of the matter, and deal with the central subject of God, Light, Life and Heaven. What the author says comes from his heart of heart. He writes because he knows that he is defending the Christ who is the Son of God.

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VOL. XXX ° APRIL, 1910.

No. 2

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No. 2.

STUDIES IN GOSPEL HARMONY.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

VII. CHRIST'S TEACHING BY PARABLES.

It is apparant from a number of passages that Jesus began at a definite point in his career to teach by parables and thus changed his method of teaching. In Matth. 12, 3 it is distinctly stated that Jesus now taught many things by parables, and the same is repeated in Mark 4, 2, and practically the same is found in Luke 8, 5. In Matth. 13, 10 we are informed that the disciples, evidently surprised at the fact that the Master had changed his method, asked why this had been done, and to this the Lord gives reply. In Mark 4, 10 it is said that after Christ had spoken the first parable in a series, that of the Sower, in public, the disciples asked him in private, what this meant, which fact in substance is found also in Luke 8, 9. That no statement of this kind is found in John's gospel is to be attributed to the fact that John does not mention the Parables at all, and this omission is one of the most marked differences between the fourth gospel and the Synoptics. In Matth. 13, 34 is found the significant statement that Jesus spoke all of these things *to the multitudes in parables*, and that without parables he did not speak anything to them, Matthew adding that this was in fulfillment of the prophecy in Ps. 78, 2. In substance the same statements are made in Mark 4, 33 and 34, and the additional statement is made that he privately to his own disciples explained what these parables were intended to teach. In the light of verse 34 then the preceding verse, namely 33, is to be explained,

especially the statement that he spoke to them, i. e. to the people in general, "as they were able to understand." This cannot mean that they understood these parables, for then it would not have been necessary for Jesus to explain these sayings to his disciples privately yet, as these certainly would have been more able to understand this method of teaching than the people at large. But to what extent, according to Mark, these outsiders did comprehend the parables under these circumstances is a psychological problem more easily asked than answered. And the additional statement made by Mark in verse 34 that it was found necessary for Christ to explain these matters privately to his disciples, shows that Mark too, as do Matthew and Luke, wants to say that the real import of these figurative methods of expression was hidden to the people in general.

That Christ at this period in his career, which is probably in the latter part of the second year in his public ministry, and which Robinson, in his *Harmony*, places between the second and the third passover festival, really intended to make a change in his method of teaching, appears also from the fact that at this place, particularly in Matthew and Mark, we find a whole group of parables together. And that this does not mean that the gospel writers here put together a lot of parables that actually were spoken at different times, but that these chronologically belong together and constitute a series, appear particularly from Matth. 13, 53, where they are formally brought to a conclusion with the statement, that when Jesus had finished these parables he passed over from there. Again it is evident that the parables here given by the Evangelists by no means embrace all of them spoken at this time and place, is a legitimate conclusion from such passages as Mark. 4, 33 and Matth. 13, 34, especially from the former, where distinct mention is made of "many such parables." Again it appears from the groups of parables, so tersely and compactly given in Matth. 13, 31-35, and verses 44-50, that we have here not got these parables all in full, but only in extract or in condensed form, and the

whole collection of data in connection with these parables goes to show that Jesus evidently surprised his disciples by beginning to speak in parables; that he spoke many of them in succession, and that our gospels contain most of them only in outlines or *parabolae imperfectae*. For why should Jesus have explained in full the Parable of the Sower, in itself so simple, and the slightly more difficult parable of the tares among the wheat, and have given in outline only the rest, some of which are not without difficulty. It will be noticed that at the conclusion of the series in Matth. 13, 51 he asks his disciples, if they have understood what he said. Their reply that they did, can mean only that they did so after he had given them privately the explanation which, according to Mark 4, 24 they still needed. Occasionally these explanations of Christ appear incidentally, as in Matth. 13, 49 and 50, and they can doubtlessly be presupposed in the other cases.

The feature in connection with the Parables that Jesus reserved his explanation for private conference with his disciples, is an important factor in explaining why Jesus began to teach in this way. Theoretically this point is proven in the passage quoted from Mark, and practically by Christ's actions toward the disciples in the case of the two parables he explains to them in full. We are distinctly told that the Parable of the Sower was explained to the disciples privately; and when, according to Matth. 13, 24-30 he had in public told the parable of the tares among the wheat, it is distinctly stated in Matth. 13, 38 that only after he had dismissed the people to their homes that his disciples came to him for its explanation and he then gave them this. It is very apparent that Jesus *did not want* the people in general to understand the full contents and teachings of the parables.

And that such is actually the case is so explicitly and repeatedly stated by the Lord himself that there can be no doubt on the subject. In answer to the question of the disciples, as to the reasons for his change to the parabolic method of teaching, he says in Matth. 13, 10 sqq. that he

did so because it was his purpose through these parables to teach the disciples the mysteries, or the fundamental truths or principles, of the Kingdom of God, adding expressly that this privilege is no longer to be accorded to outsiders. The reasons in full are given in Matth. 13, 13-16, in Mark 4, 12 and in Luke 8, 10. In all three explanatory passages Christ expressly states that he is teaching in this way both to reveal thought and to conceal thought; the parable having the former function in the case of the disciples, and the latter function in the case of the people in general. Psychologically and pædagogically this double purpose can readily be understood. A parable is a figurative form of expression, and figurative language can be understood only by those who know something of the facts upon which the figures are based. The disciples, although an uneducated group of men, had during the nearly two years of their association with Jesus, learned to understand many of the essentials of the gospel he preached, and for that reason were in a condition to appreciate the truths embodied in the figures of the parables; and, on the other hand, even the educated and learned Pharisees, and still more the average crowd of Jews, failed to understand even the elements of the message of the gospel, and accordingly a figurative form of expounding its principles would only add to their misconception of what Christ wanted to say and teach. In this way, e. g., a simple hearted believer, when he hears a reference to "the lamb of God," "the way to eternal life," etc., readily understands what is meant by these expressions, while for the most learned Hindu or Chinaman, unacquainted with Christianity, they would be perfect enigmas.

But what makes the problem of the introduction of Parables particularly difficult is the fact mentioned in Matth. 13, 14-16 and in Mark 4, 12, coming from the lips of Christ himself, that his object had been to prevent their being converted, if he would preach the word in any other manner, more intelligible to the average hearer; and Matthew particularly adds that this was a fulfillment of

the prophecy of Isaiah, 6, 9-10. In both cases the object is to prevent the conversion of those who might hear the messenger of God. How is this to be understood? Jesus had now for many months been offering his gospel to the people for acceptance, but they had not heard nor heeded. Now the time had come when Jesus proposes to withdraw his offer of grace, at least for a time, and no longer to cast pearl before the swine. God is not by any promise of his compelled to offer his grace indefinitely; his patience can be exhausted, and he may withdraw the grace for a time or for all time. Jesus has evidently come to the conclusion that if he would establish the New Testament covenant and church, he could not expect to do so by the conversion of the people as a whole, but that from small beginnings he must train up a band of disciples, to form an *ecclesiola in ecclesia*, and that the people as such are not promising candidates for the kingdom he proposes to establish. He accordingly proposes to devote himself to his disciples and to withdraw his offer from the people as such; and in order to do this he does not preach the word in such a manner that under ordinary circumstances would lead to conversion and to spiritual health, but in a manner that really conceals his innermost thoughts from his auditors.

We are not dealing here with a case of the sin against the Holy Ghost, such as the Pharisees as a class had been guilty of, and with which Jesus before this had already been dealing in Matth. 12, 31 sqq. and in Mark 3, 28-30 cf. also Heb. 6, 4-6 and 10, 26. In this latter case Jesus had before him men who against their own better convictions awakened in them by the Holy Ghost, had refused to become believers, and as in the case of these there is no possibility of a reconversion there would be no reason or cause for Christ's withdrawal of his grace. Even if he had preached to them with the transparent light of the sun, they would not have been spiritually affected. In adopting the parabolic method of teaching however, the Lord has not to deal with people whose fate is absolutely

sealed and who are lost beyond redemption, but he is handling men who because of their stubborn resistance are at least for a while not to have the opportunity of learning the mysteries of the Kingdom of God. Whether later on, this shall be changed, and these men shall again be accorded the privileges of the gospel is a matter on which we have not been informed specifically, but the analogy of the Scriptures justify the claim that such a restoration of opportunity is certainly possible and even probable. In this way adopting the parabolic method of teaching marked a significant epoch in the development of Christ's public ministry.

NOTES AND SKELETONS ON THE GOSPELS OF THE CHURCH-YEAR TAKEN AND AR- RANGED FROM VARIOUS SOURCES.

BY REV. B. L. WESTENBARGER, MASSILLON, O.

FIRST SUNDAY IN ADVENT.

Matth. 21, 1-9. (Compare Mark 11, 1-9; Luke 19, 29-37;
John 12, 12-15.)

"Today begins the Christian year. The Church has another Sun from which it derives light and life than that which shines in the natural heavens. The Sun of Righteousness has risen with healing in His wings. To us a Savior has come, and He is more than all to us. The gospels for these Advent Sundays are designed to prepare for His coming. Advent means coming. He comes to save us — He shall come again to judge us: be ye ready to meet Him." — Dr. M. Loy.

1 — *And When* — The last time that Christ went up to Jerusalem to celebrate the feast of the passover. *Bethphage* — "House of figs", This was a village on the farther side of Mount of Olivet. *The Mount of Olives* — It was so called from the great number of olive trees that covered its sides. It was from Jerusalem a Sabbath day's

journey, (Acts 1, 12), or about a mile to the East of Jerusalem.

2 — *The Village* — This was probably either Bethphage or Bethany. *An Ass Tied* — "Oriental travelers describe the high esteem in which this animal is held in the East." — Carr. Here however, it is associated with humility and meekness, (Matth. 21, 4-5; Zech 9, 9). *Loose Them* — for the service of Jesus, the Master. Jesus rode upon the colt (Mark 11, 2; Luke 19, 30; John 12, 14).

3 — *The Lord Hath Need, Etc.* The owner was very likely a disciple of the Savior and had placed himself and all of his at the Lord's disposal.

4 — *Spoken by the Prophet* — The passages to which the evangelist here refers are Is. 62, 11 and Zech. 9, 9.

5 — *Thy King* — "This was the first occasion on which our Lord distinctly put forth His claim to royalty" — Gibson. *Meek* — Kings do not usually come in such a humble way.

7 — *Set Him Thereon* — Jesus suffered this as a becoming mark of honor that the people wished to confer upon Him.

8 — *A Very Great Multitude* — "The most part of the multitude," R. V. Part of this multitude had followed Him from Galilee, some had come from Bethany (John 12, 17), and some had come from Jerusalem to meet the Savior having learned of His coming (John 12, 12-13). *Spread Their Garments* — This was an oriental custom of doing honor to a king upon his entrance into a city (II. Kings 9, 13). *Cut Down Branches* — These were palm-branches which were emblems of triumph. They were used in a very becoming manner at this, Christ's triumphal entry into the holy city. (Rev. 7, 9).

9 — *Hosanna*, i. e., Save now. (Ps. 118, 25-26).

SKELETONS.

I. THY KING COMETH TO THEE.

I. WHO COMES?

A. He is more than He seems,

1. Son of David

2. But also the Son of God

B. He who comes is thy King.

II. HOW DOES HE COME?

A. According to the prophecies then,

B. Through the administration of the Means of Grace now.

III. WHY DOES HE COME?

A. Not to pronounce judgment upon men though they deserve it.

B. He comes to save.

—— Arranged from Dr. Loy's sermon.

2. A MESSAGE TO THE DAUGHTER OF ZION.

I. FOR WHOM IS THIS MESSAGE INTENDED?

A. For the Jew — the daughter of Zion.

B. But also for all people — the angelic message.

II. WHAT IS THE MESSAGE?

A. That she has a king,

1. Who is the son of David, (man, V. 9)

2. Who is the Lord (God, V. 3)

B. That this King comes to her,

1. Meek and lowly,

2. But according to the Scriptures.

C. That she honor her King.

1. With a royal reception, (V. 7-9)

2. With a humble obedience, (V. 6)

3. With consecrated gifts, (V. 3).

—B. L. W.

3. *Int.* The old church year, with joys and sorrows,
with record it bore to heaven, past and gone. Sun rising

on new year. What has it in store? How will the King be disposed, in view of the past?—Hear the proclamation:

“Zion, Thy King Cometh!”

- I. *They are the King's heralds who proclaim it.*
 - A. A proclamation worthy of angel messengers.
Luke 2, 9-10.
 - B. But, as of old, He has chosen men as ministers.
v. 4; Matt. 28, 18-19.
 - C. As His ambassadors, with message of peace, hear us. Matt. 28, 20; Luke 10, 16.
- II. *It is a message of peace and joy.*
 - A. Our King is coming. v. 5.
Though in meekness, yet a King of Glory;
Though a King of all, ours especially who own Him. Matt. 12, 50.
 - B. Coming to us again. vv. 1-5.
One would not have expected Him at Jerusalem,
after their treatment;
Nor among us, after the neglect of many.
 - C. Not with boom and crash of artillery, but *with meekness and grace*.
Oh, the riches of His grace! What blessings in store such! v. 5.
- III. *Up, to meet and greet Him.*
 - A. Acknowledge Him and teach children loyalty to Him. v. 15.
 - B. Go out to meet Him.—Church, Sunday-school, etc. v. 9.
 - C. Make straight His way; lend your aid that He may enter.—Colt, garments and palms; financial means generally. vv. 2-3, 7-8.
 - D. Acclaim Him, as He rides in lowly pomp, till all the world shall hear: Hosanna! Blessed is He! v. 9.

L. H. BERRY.

4. THE TWOFOLD COMING OF CHRIST.

- I. HIS VISIBLE ENTERING INTO JERUSALEM.
- II. HIS INVISIBLE COMING UNTO HIS CHURCH.

—Selected.

5. CHRIST COMES UNTO US IN THIS CHURCH YEAR AS OFTEN
AS HIS PURE WORD IS PREACHED.

- I. HOW CERTAIN THIS IS.
- II. WHAT A WARNING THIS IS.
- III. HOW COMFORTING THIS IS.

—Selected.

6. CHRIST THY KING COMETH UNTO THEE.

- I. WHO IS THIS KING?
- II. HOW SHALL WE RECEIVE HIM?

—Selected.

7. JESUS OF NAZARETH, THY KING, COMETH UNTO THEE.

- I. WHO COMES?
- II. HOW DOES HE COME?
- III. TO WHOM DOES HE COME?

—Selected.

SECOND SUNDAY IN ADVENT.

Luke 21, 25-36.

(Compare Matth. 24, 23-42; Mark 13, 21-37.)

25. *Signs* — “The signs that usher in the end of this world.” *The Sun* shall be darkened. *The Moon* shall not give her light. *The Stars* shall fall from heaven. These signs coming to pass will fill men with agony and perplexity and this condition will be increased as other prophecies chiefly those that shall be added by false prophets are given out, Matth. 24, 24.

26. *Men's Hearts Failing Them, Etc.* — So great shall be this perplexity caused by these deceivers that it will

be difficult for Christians to avoid being led astray. Only those who have taken the Savior's warning will be able to stand. Those that trust God's word have their hopes built upon a firmer foundation than the powers of heaven, for it shall be shaken, but God's word endures forever, Matth. 24, 35.

27. *Then* — At that time, that God appointed for Christ's second coming. *The Son of Man* — Also, according to His human nature which has been glorified, will Christ come in His glory. *In a Cloud*, according to the angel's prophecy, Acts I, 11.

28. Christ's second coming should be welcomed by the Christian. To him it is a complete deliverance from sin and all of its consequences. Rom. 8, 23.

29 and 30. Just as we know from the budding and blossoming of the trees that summer is near, so from Christ's description of His second coming we can know of ourselves when His time is near.

31. *Kingdom of God* — The kingdom of glory.

32. *Verily* — An oath. *This Generation* — The people that now live. The Jewish people.

33. Here the Savior argues the trustworthiness of God's word. Compare Ps. 102, 26; Is. 51, 6; Jer. 31, 35-36; Matth. 5, 18.

34. *Take Heed to Yourselves* — Whilst the Savior has made it possible for every one to escape the dreadful things that prove a snare to the godless world, yet He would warn us against carnal security, for therein lies our great danger.

35. *As a Snare Shall it Come* — Suddenly and unexpectedly.

36. The Christian's only safety is in watchfulness and prayer. *Worthy* — Because the worthiness of Christ has been imputed to us by faith. *To Stand Before the Son of Man* — To stand before God as one saved by the blood of Jesus.

SKELETONS.

I. THE SECOND COMING OF JESUS, OUR KING.

I. THE SIGNS ATTENDING AND THE MANNER OF HIS COMING.

A. The signs preceding and attending His coming, Vs. 25-26.

B. The manner of His coming, V. 27.

II. THE OBJECT OF HIS COMING.

A. To condemn the wicked; therefore, take heed unto yourselves that ye be not ensnared in the meshes of unbelief, Vs. 34-35.

B. To receive the blessed in Christ into the kingdom of His glory; therefore watch and pray that ye may be accounted worthy to be received into His kingdom, Vs. 28-33 and 36.

B. L. W.

2. *Int.*—Have any of God's promises ever proven false? No; though some are, as yet, unfulfilled. One of these given by the angels, Acts I, II.

A long wait,—as long as that from Adam to Christ. But as God gave promises and signs till Christ came, so He keeps this second coming before us, lest we grow careless or despair. So the Church also, speaks of

The Second Advent of the King.

I. "*They shall see the Son of Man coming . . . with power and great glory.*" V. 27.

A. Whether men believe it or not.

There are such as deny; some are indifferent; some who are opposed and resist Him; some would have it postponed, not being ready; and some may despair of their redemption. But whether we believe or not, He will surely come, just as the deluge came.

- B. When He comes it will be in great power and might.

Once in deep humility; today still in grace; but then in great power and might Vv. 25-27.

- C. He will then judge the world. Now He pleads; then He will judge and punish the world; then He will redeem His elect, who will lift up their heads.

Yes, all shall see Him in His glory; and lest we faint or grow careless, He assures us.

II. "*And there shall be signs.*" Vv. 25-33.

In our every-day life, we have all kinds of indicators to keep us informed and warned. Church bells, etc. So God has clock:

- A. Signs in the heavens above us. Not all superstition; some things cannot be explained. Star of Bethlehem. Even if could, like the striking of bell, still a sign.
- B. Signs in the earth about us. Earthquakes, upheavals, etc. Explain as we may, something strange about them, and they are still signs.
- C. Signs in history of men: wars, famines, pestilence. May be natural and still signs to remind us. "This generation" — the Jews — still here.
- D. The Word of God itself, banned and burned, has not passed away. All signs that His promises sure. When ye see them.

III. "*Watch ye, therefore, and pray always.*" Vv. 34-36.

- A. Of course, signs have not fixed the date — no man shall know that — but remind us that it is coming, drawing nearer. Many signs fulfilled; may come any time; therefore
- B. Watch and pray. Don't ignore; be on guard, lest be taken unawares. Some are going to meet Lord as His enemies; some, relaxing watchful-

ness, overtaken surfeiting; but the wise prepare to meet Him whenever He may come, and look forward to day as day of redemption.

Shall we have been told this in vain? How shall we meet Him?

L. H. BURRY.

3. CHRIST'S SECOND COMING.

- I. WHEN WILL HE COME?
- II. FOR WHAT PURPOSE WILL HE COME?

4. CHRIST'S SECOND COMING.

- I. THE SIGNS PRECEDING IT.
- II. THE WARNING IT CONTAINS.
- III. THE CONSOLATION IT CONTAINS.

5. THE WORDS OF THE HOLY CHRISTIAN CREED, I BELIEVE THAT CHRIST TO JUDGE THE QUICK AND THE DEAD.

- I. ON WHAT DO WE BASE THIS OUR BELIEF?
- II. WHAT APPLICATION ARE WE TO MAKE OF IT?

6. BE PREPARED FOR THE SECOND COMING OF CHRIST.

- I. WHAT DOES THIS MEAN?
- II. WHY IS THIS SO NECESSARY?

7. THE WAITING OF BELIEVERS FOR THE SECOND COMING OF CHRIST.

- I. WHY SHOULD THEY WAIT FOR IT?

A. The promise.

B. The signs.

- II. HOW SHOULD THEY WAIT FOR HIM?

A. In joyful expectation — the Christian.

B. With fear and trembling — the unchristian.

SKELETONS 3-7 SELECTED.

THIRD SUNDAY IN ADVENT.

Matth. 11, 2-10.

(Compare Luke 7, 18-27.)

2. *In Prison* — "In the fortress of Machaerus in Perea, east of the Dead Sea, next to Jerusalem the strongest place of the Jews; now the ruins Mkawe." — Stellohorn. Although a prisoner, John was, up to this time, treated with respect, (See Mark 6, 17-20). His disciples were at liberty to come and go at any time, and through them he heard of the works of Christ, (Matth. 9, 14; Luke 7, 18).

3. The reason why John asked this of Christ has been a mooted question from the first centuries. Some claimed that John asked the question for his own sake, while others claimed he did it for the sake of his disciples. *He That Should Come* — According to the prophecies one should come to be the Savior of the world, (Gen. 49, 10; Num. 24, 17; Dan. 9, 24). The people's minds have been directed to Jesus by John Baptist, but was He the Savior in reality? This was the question in the minds of many of the people, if not in the mind of John. If John Baptist had doubts, he did not yield to them, but he appealed to Christ to strengthen his faith.

4. As an indisputable answer to their question, Christ points them to His works — those things that they hear and see. These are proofs of His Messiahship, because in these the prophecies are fulfilled.

5. *The Blind Receive Their Sight* — Is. 29, 18; 35, 5; 42, 7; *And the Lame Walk* — Is. 35, 6; *The Lepers are Cleansed* — Is. 35, 4; 42, 7; *And the Deaf Hear* — Is. 29, 18; 35, 5; *The Dead are Raised Up* — Is. 42, 7; *And the Poor Have the Gospel Preached to Them* — Ps. 22, 26; Is. 61, 1; 66, 2. Just at this time Jesus performed many of these miracles before their eyes, (Luke 7, 21) and He was constantly occupied in preaching the gospel to the poor.

6. *Shall not be Offended in Me* — "Shall find none

occasion of stumbling in me" (R. V.). Christ is the blessed stepping stone by which the faithful are raised up, but the rock of offence over which His enemies dash themselves to pieces (Is. 8, 15; Rom. 9, 32; 1 Cor. 1, 23; 1 Pet. 2, 8). Thus far Christ's testimony concerning Himself.

7. *They Departed* — John's disciples now hastened to bring their master the desired information concerning Christ. Having completed the testimony concerning Himself, Jesus now bears testimony concerning John Baptist. *The Multitudes* — The people that had heard John's testimony in the wilderness. *Concerning John* — Jesus here reminds them of how they were ready to say of him that he was that prophet, or Elias, or the Christ (John 1, 20-23). *The Wilderness* — Wherein John taught and baptized. *A Reed* — Such as grew in the wilderness. The answer is included in the question, you did not go out to see a reed of the desert nor to see a man with a wavering, fickle character who could not be relied upon.

8. *Soft Clothing*. — Those that sought personal ease and comfort and whose clothing is such as is worn in kings' houses.

9. *A Prophet* — A man sent by the Lord to reveal His gracious will unto men. *More than a Prophet* — Other prophets foresaw the Messiah by faith, John, both saw Him with his natural eye and was the herald of the King, and ushered in His kingdom; he was also the subject of prophecy, Mal. 3, 1.

10. *For This is He* — Here Christ declares John to be the one prophesied (Mal. 3, 1; Is. 40, 3). *Shall Prepare thy Way* — John in accordance with the Scriptures pointed the multitudes to Christ as the Lamb of God, the Savior of the world.

SKELETONS.

I. THE GREAT ADVENT QUESTION: ART THOU HE THAT SHOULD COME OR DO WE LOOK FOR ANOTHER?

I. WHY THIS QUESTION?

- A. Because many do not accept Christ as the Messiah, (Jew and the sinful world.)
- B. Because many Christians are still holding on to the things of this world. (Business, pleasure, fame, etc.)
- C. Because many Christians are long bearing the cross with their prayers for deliverance seemingly unheard.

II. WHAT THE ANSWER?

- A. Christ came according to the Scriptures,
 - 1. With respect to His person,
 - 2. With respect to His works,
 - B. He was heralded by John Baptist.
 - 1. Who came to his office by promise of Scripture,
 - 2. Who pointed to Christ, the only Savior?
 - C. Blessed are they who are not offended in Him.
- B. L. W.

2. CHRIST'S TESTIMONY OF JOHN.

I. WHAT IS THE TESTIMONY?

- A. That he was not a reed shaken by the wind.
 - 1. Infirmity and changeableness become false prophets.
 - 2. Firmness becomes him who is to be the fore-runner.
 - (1) He did not doubt,
 - (2) But sent the disciples for their benefit.
- B. That he was a self-denying preacher.
 - 1. He was not laboring for honor or a life of ease;

2. Was mortified to the things of this world,
and the prison had no horrors for him;
3. His only joy was to preach repentance.
- C. That he was a special messenger from God.
 1. A prophet, yea and more than a prophet;
(1) They said a virgin *shall bear* a son, &c.
(2) But John said, "*Behold* the Lamb of
God," &c.
 2. The predicted forerunner.
 3. The greatest born of woman.
 4. Sent to prepare the way of the Lord.

II. WHAT IS IT WORTH?

- A. Its worth can only be estimated by Christians.
 1. Self-righteous Pharisees see no need of repentance.
 2. The Herods and Herodians would rather live in pleasure.
 3. This testimony is consoling to the burdened sinner.
- B. It confirms our faith in the mission of John.
 1. That he was truly the forerunner of Christ.
 2. That his preaching of repentance was God's way of salvation.
 3. That he points us to the true Savior — The Lamb of God.
- C. It confirms our faith in the mission of Christ.
 1. That He was to work for our redemption.
(1) fulfill the law, (2) suffer, (3) As the Lamb of God be sacrificed for the sins of the world.
 2. That He is what He here proves Himself to be—a Divine Healer,
(1) Of the body; (2) Of the soul.
 3. Oh let us receive Him then, and not look for another.

C. D. BESCH.

3. *Int.* In a dungeon east of Dead sea, John Bap-

tist, the forerunner of Christ, lay imprisoned because he had told Herod Antipas. It is not right, etc.

Whatever his motive, he has asked and has had answered a great question, even for us:

"Art Thou He That Should Come?"

I. *Whom had the World Expected?*

- A. Someone was expected, from the day when Adam fell and God promised a Messiah. (Gen. 3, 15).

Even the heathen had an expectation; they expressed it in their lore and songs. The wise men from the east ask for Him.

- B. What they saw but dimly, was seen as a pillar of fire by Israel, in the many prophecies of a Savior. He was to be born a child; of a virgin; of the line of Judah and David; at a time when the scepter was departed from Judah; at Bethlehem; was to be the Mighty God, a Prince of Peace; through His stripes were we to be redeemed; and a thousand other marks given.

- C. Among all the kings and prophets of Israel, none was found to fit the description; they all pointed to one yet to come; even John Baptist.

This last of the Old Testament prophets pointed to, and now asks Jesus, "Art thou he?"

II. *Is Jesus of Nazareth He?*

- A. John has the question put to Jesus Himself.
1. Was it because he became despondent and doubted? Hardly, (V. 7).
 2. Was it to direct his disciples to Christ? Perhaps; but, why not send all the disciples to Christ then?
 3. Was it because he wanted to be consoled with the Word of God from Christ's own lips? Perhaps; no consolation like the Word.

- B. The answer Jesus gives John, and all who may ask. vv. 4-6.

Christ might have pointed to His wonderful history, the angel announcement at His birth, etc., but He prefers to call attention to the Gospel He preaches and the work He does, as the sign of His identity; and the pure Gospel is still a sign by which His own may be distinguished.

We have many other signs which John did not have: we know how He died and rose again, and many other things, in which He fulfilled prophecy; we have the history of 1900 years of His kingdom, by which He may be judged. And now,

III. *Do we look for Another?*

- A. Millions of the Jews, contrary to their own prophets, still hope in vain for another;
- B. Others, not Jews, who once walked with Christ, forsake Him to follow some miserable imposter, or false doctrine;
- C. Others, who acknowledge His claims, are offended in Him or His teachings, or His demands, or carelessly live on in sin, as though there some other way, after all;
- D. Shall we be offended in Him? May the consolation which Christ gave John, be ours; and even though He shall appear to us on Christmas as a little child, we shall know Him, and sing with the angels: "Glory to God," etc.

L. H. BURRY.

4. CHRIST THE MESSIAH COMES.

- I. THE PROOF THAT JESUS OF NAZARETH IS THE MESSIAH.
- II. HOW WE SHALL RECEIVE HIM.

5. IS JESUS OF NAZARETH THE PROMISED MESSIAH?

I. HOW JOHN THE BAPTIST PUT THIS QUESTION TO CHRIST.

II. HOW CHRIST ANSWERED IT.

6. A DOUBLE TESTIMONY.

I. A TESTIMONY OF CHRIST CONCERNING HIMSELF.

II. A TESTIMONY OF CHRIST CONCERNING JOHN THE BAPTIST.

7. BLESSED IS HE WHOSOEVER IS NOT OFFENDED IN ME.

I. WHAT IT IS TO BE OFFENDED IN CHRIST.

II. HOW DANGEROUS IT IS TO BE OFFENDED IN CHRIST.

III. HOW TO BEWARE OF BECOMING OFFENDED IN CHRIST.

8. MIRACLES OF CHRIST ARE PROOF THAT HE IS THE PROMISED MESSIAH.

I. THE CONCLUSIVENESS OF THIS EVIDENCE.

II. THE INEXCUSABLENESS OF UNBELIEF.

SKELETONS 4-8 SELECTED.

FOURTH SUNDAY IN ADVENT.

John 1, 19-28.

19. *Record* — Testimony (John 5, 33). *Jews* — The great council called the Sanhedrin, the highest court among the Jews in religious matters. *Priests* — Those among the Jews who presided over religious matters. *Levites* — The descendants of Levi; more specifically speaking, they were the great body of the tribe employed in the subordinate offices of the hierarchy, to distinguish them from that one family of their body — the family of Aaron — in which the priestly functions were vested. They acknowledged John to be a leader in a new movement and they want to know of him who he claims to be.

20. *I Am Not The Christ* — John in a most positive

and in an open manner denied that he was the Christ. (Comp. John 3, 28; Luke 3, 15-16; Acts 13, 25.)

21. *Elias*—Promised by the prophets, Mal. 4, 5; expected and looked for by the scribes (Matth. 17, 10). The forerunner of Christ was to come in the spirit and power of Elias (Luke 1, 17). *Prophet*—As was promised by the prophet (Deut. 18, 15 and 18).

22. In this verse they demand of John to positively say who he was.

23. John made his answer in the words of Is. 40, 3. He claimed nothing more for himself than the Scriptures did (Matth. 3, 3; Mark 1, 3; Luke 3, 4; John 3, 28). *I am a Voice*—Accordingly he pointed only to his office, viz., preparing the way of the Lord.

24. *The Pharisees*, as a sect, regarded it their sacred duty to see to it that nothing be tolerated that was contrary to their law and traditions.

25. *Why Baptizest Thou Then, Etc.*—They had understood John to disclaim being Christ or of having any intimate connection with Him and hence they rightly questioned John's authority to establish a new place of worship and institute a new religious rite.

26. (Matth. 3, 11; Ezek. 36, 25 ff.; 37, 23 ff.) But they had misunderstood John, for John had claimed to have a very intimate connection with the coming Messiah, even a voice to prepare His way. "But John was really the forerunner of the Messiah, a second Elijah in the biblical sense; nay, the Messiah was already in the midst of His people, having recently, by baptism, been consecrated to His ministry (Matth. 3, 13 sqq. and par.); hence the baptism of John, that, as far as he had to do with it, was a baptism simply with water, was justified, notwithstanding the ignorance of the leaders of the people as to Him whose forerunner John was, and whom John rightly considered so much his superior, that he deemed himself unworthy of doing Him the service of the lowest slave, v. 27."—Stellhorn.

28. "Because of the importance of this event the

Evangelist gives the name of the place where it happened, namely, according to the correct reading, at Bethany situated on the eastern side of the Jordan, perhaps only a small place that as yet has not been fully identified." — Stelhorn.

SKELETONS.

I. JOHN'S RECORD.

It serves us in

I. CORRECTING FALSE IMPRESSIONS.

- A. That he is not the Christ, (v. 20).
- B. That he is not Elias or that prophet who has returned, (v. 21).
- C. That he was baptizing and preaching without being called of the Lord, (v. 25-26).

II. ESTABLISHING HEAVENLY TRUTHS.

- A. That the Lord's kingdom is at hand.
 - 1. The King already standeth among you, (v. 26).
 - 2. A mighty and glorious King, (v. 27).
 - 3. There is no king without a kingdom.
- B. That John is the forerunner of Christ.
 - 1. To point the people to Christ whom they knew not, (v. 26).
 - 2. To call men to repentance.

B. L. W.

2. THE TESTIMONY OF JOHN.

I. CONCERNING HIMSELF.

II. CONCERNING CHRIST.

3. THE PREACHER IN THE WILDERNESS.

I. CONSIDER HIS PERSON.

II. CONSIDER HIS PREACHING.

4. THE LORD COMES, HOW SHALL WE RECEIVE HIM?

I. WITH THOROUGH HUMBLENESS.

II. WITH FIRM FAITH IN CHRIST AS THE GOD-MAN.

5. MAKE STRAIGHT THE WAY OF THE LORD.

- I. WHAT DOES THIS MEAN? .
- II. HOW NECESSARY THIS IS.
- III. HOW THIS IS DONE. .

6. THEME: MATTHEW 10, 32-33.

- I. WHAT IS IT TO DENY CHRIST?
- II. WHAT IS IT TO CONFESS HIM?

7. (Special.) JOHN'S TESTIMONY CONCERNING HIMSELF.

- I. (Negative.) WHO HE IS NOT.
- II. (Positive.) WHO HE IS.

SKELETONS 2-7 SELECTED.

Int.—On the threshold of Christmas. Four Advent Sundays would prepare us for proper observance. (Josh. 3, 5.) With all preparations in the world, how few think of Christ-child. To admonitions of other Advent Sundays, this also:

The Advent Question: "Who art Thou?"

- I. *Thou, who proclaimest?* 20-26. (Voice.)
 - A. John wants no undue honors; is nothing in himself; is a voice used by Lord. An example to ministers.
 - B. His object not to exalt self, but to prepare way for Christ.—The minister.
 - C. This he would accomplish through means of grace—preaching, baptizing. We ministers.
- II. *Thou, to whom the tidings are proclaimed?* 23. (Wilderness.)
 - A. Many will not consider their spiritual condition at all; (20).
 - B. Some pretend to be what they are not; (21).
 - C. Some give evasive answer; (22).
 - D. Happy they who see hearts a wilderness and feel need of Savior. Such interested in final question:

- III. *Thou, who art proclaimed?* (23, 26-27). (Lord.)
- A. Many know Him not; (26).
 - B. Though in form of servant, the long expected Savior; (23, 27).
 - C. Accordingly in Him life and salvation.
- God help us understand so that may sing: "Joy to the world," and every heart prepare Him room.

L. H. B.

CHRISTMAS.

Luke 2, 1-14.

(Compare Matth. 1, 18-25.)

1. *In Those Days* — According to the plan of God a Savior should be born. *Decree* — An order or command. *Cæsar Augustus* — Cæsar is an name assumed by, or conferred upon; all the Roman emperors after Julius Cæsar. *Augustus* — This is the name given Octavius as a title, after his adoption by Julius Cæsar, his uncle. He was the first peacefully acknowledged emperor of Rome. *All the World* — All of the Roman empire. *Taxed* — Enrolled as to their names, descent, and possessions.

2. "And this was the first enrollment of the two taking place when Quirinius was a governor of Syria." — Stellohorn.

3. *His Own City* — Herod, the governor of Palestine, under Augustus, permitted the people, according to the Jewish custom, to go each one into his native city and be there enrolled.

4. Nazareth in Galilee was little known to the Jewish historian. It seems to have been held in disrepute for some unknown reason among the Jews of Judea (John 1, 46). "It is situated in a mountain (Luke 4, 29) within the province of Galilee (Mark 1, 9), and near Cana, as John 2, 1-2 and 11 seem to imply. There was a precipice near the town, down which the people purposed to cast Jesus (Luke 4, 29). It is mentioned twenty-nine times in the New Testament." — Pop. and Crit. Encl. It was here that the angel appeared to Mary and to Joseph (Luke 1,

26; 2, 39), and this was the home of Joseph and Mary after their return from their flight into Egypt (Matth. 2, 23). This was also the home of the childhood and youth of our blessed Savior. *The City of David* — The name means the house or place of bread. It is a city of Judah and is therefore often called Bethlehem-Judah. It is celebrated as the birth place of David and of Christ and the scene of the book of Ruth. It is mentioned in prophecy as the birthplace of our Savior (Micah 5, 2). To this place Joseph and Mary came to be enrolled, because they were both of the house and lineage of David.

5. *To be Taxed* — This shows the purpose of their coming to Bethlehem. It was an act of providence by which God fulfilled His prophetic word. In doing so the wicked and ungodly must do their part. *His Espoused Wife* — (Comp. Matth. 1, 18; 24, 25; and Luke 1, 27). *Being Great with Child* of the Holy Ghost (Matth. 1, 18; Luke 1, 27-31; 1, 34-35).

6. The time for Mary's delivery came while they were here at Bethlehem.

7. *Brought Forth Her First-born Son* — "So Matth., 1, 24-25, yet the law, in speaking of the first born, regardeth not whether any were born after or no, but only that none were born before." — Lightfoot. *Wrapped Him in Swaddling Clothes* — Being too poor to have an attendant likely she wrapped the child herself. *Laid Him in a Manger* — "In the house where they staid no private room could be furnished her; only a stable was free. Thus Mary, after having wrapped her first born son in swaddling clothes, had to make a manger his first bed." — Stellohorn.

8. *Same Country* — The country close to Bethlehem. *Shepherd* — "The shepherd or sheep-master was constantly with his flocks by night and by day, to number, gather, feed, conduct, and guard them (Gen. 31, 39; Luke 2, 8), and was often attended with a despised dog (Job 30, 1). His care for the sheep was constant and tender, and his control over them very great (Is. 40, 2; John 10, 1-16)." — Pop. and Crit. Encl. *Abiding in the Fields* — Very likely stay-

ing in huts or tents. *Watch* — Taking their turns at watching.

9. *The Glory of the Lord* — A very bright and strong light. *Sore Afraid* — Men have ever trembled with fear when God has given them a glimpse of the heavenly hosts (Dan. 10, 7-8; Luke 1, 12; Rev. 1, 17). The cause of fear is the consciousness of sin.

10. *Angel Said* — *Fear Not* — The angel announced that his purpose was not to pronounce deserved punishment, but to declare the grace of God which should give them great joy and peace. *To all People* — To the Jew first and by them to be carried to all the people.

11. *Unto You* — To you shepherds, to Israel, to all mankind. *Is Born* — “And the Word was made flesh” (John 1, 14; Rom. 1, 3; Gal. 4, 4). *City of David* — Bethlehem. *A Savior* — The Messiah.

12. *A Sign* — By which they might know that they had found the Lord. They embrace His clothing and crib. Without doubt the angel of the Lord gave the shepherds sure marks by which they might find the Savior.

13. *Suddenly* — Immediately. *Multitude* — A very large number.

14. *Glory to God in the Highest* — Although the birth of Christ was very humble in the sight of men, the true grandeur of the event is seen from this that it reflects the glory of God. *Peace, Good Will* — Through the birth of Jesus, peace has been restored (Is. 57, 19; Luke 1, 79; Rom. 5, 1; Eph. 2, 17; Col. 1, 20).

SKELETONS.

I. UNTO YOU THIS DAY IS BORN A SAVIOR.

I. THE MARVELOUS EVENTS ATTENDING HIS BIRTH.

A. The providential movements of the whole civilized world. (The whole world spoke one language and was under one ruler, every one could hear of it; Cæsar Augustus had all the world taxed.)

- B. Joseph who in Nazareth, comes to Bethlehem to be taxed.
- C. The utter poverty and lowliness of Christ's birth. (Stable, manger, and the swaddling clothes.)
- D. The movements of the heavens in honor of His birth.

II. THE PERSON OF THE SAVIOR (Matth. I, 21).

- A. Christ is God.
- B. Christ is man.

Proofs

Prophecy and the testimony of the angels.

III. THE OBJECT OF HIS BIRTH.

- A. Glory to God.
- B. Peace on earth.
- C. Good will toward men. Therefore:
- D. Joy and happiness.

2. THE SAVIOR IS BORN.

- I. THE FACT OF THE SAVIOR'S BIRTH (The historical part).
- II. THE ANNOUNCEMENT OF THE SAME (The shepherds and the angels).
- III. THE OBJECT OF HIS BIRTH (Last verse etc.).

3. THE GLORY OF GOD AS REVEALED IN THE BIRTH OF A SAVIOR.

- I. HIS TRUTHFULNESS (Prophecies).
- II. HIS WISDOM (Fulfillment of the prophecies, His part).
- III. HIS GRACE AND MERCY.

4. THE OLD AND EVER NEW TIDINGS THAT, THROUGH THE BIRTH OF THE CHRIST CHILD, THE GATES OF PARADISE ARE OPENED AGAIN. (Hymn 31.)

- I. HOW SURE THIS IS (History).
- II. HOW INVITING IT IS (Scene, the shepherds and the angels. The fact that Christ was born as a child precludes fear).

5. THE BIRTH OF CHRIST, A PROOF OF THE WORDS OF THE
SCRIPTURE: "GOD IS LOVE."

I. HOW THE BIRTH OF CHRIST IS A PROOF OF THIS.

- A. *History*—God takes upon Himself human nature; honors, in this way mankind; Christ is our Brother.
- B. Again, to bring salvation, He makes it known:
 - 1. Through the prophecies;
 - 2. Through the apostles of the New Testament;
 - 3. Through the ministers of the present time.
- C. He sends angels to celebrate it in order that men might know the importance of it.
- D. Contrast God's love to sinners. Man was God's enemy.

II. FOR WHAT PURPOSE DID GOD MAKE IT KNOWN TO MAN.

- A. To make man joyful.
- B. To give God the glory.
- C. To make peace on the earth.
- D. That those can be saved through the Savior who see their sins.

6. THE JOYOUS CHRISTMAS TIDINGS OF THE ANGELS.

(Only covers part of the text.)

- I. IT INVITES US TO REJOICE.
- II. IT GIVES THE REASON FOR SUCH REJOICING.
- III. IT SHOWS THE WAY TO SUCH REJOICING.

7. THE BLESSED CHRISTMAS GIFT IN THE MANGER AT
BETHLEHEM.

I. THE GIFT.

- A. A poor Child (Historical part).
- B. A remarkable child.
 - 1. Through ages prophesied.
 - 2. The whole world in commotion on account of it.

3. Announced by the angel, to Mary and the shepherds, and glorified by a host of angels.
4. It is Christ the Lord (God-man).

II. FOR WHOM IS THIS GIFT INTENDED?

- A. Not for angels, though they greatly rejoice.
- B. Not for great and good men only (Abraham, David, etc.). But
- C. For all men (Shepherds — poor men).

III. WHAT IS THE GIFT TO ACCOMPLISH?

- A. To take away all fear.
 1. God's wrath,
 2. Man's sins; "death and hell",
 3. Cross and tribulation.
- B. Give joy — Great joy.

SKELETONS 1-7 SELECTED.

Int. — Have all received what they expected for Christmas? Whatever the case, have good news for you, over which millions rejoice today:

"Behold, I bring you good tidings of great joy!"

"Unto you is born this day, in the city of David, etc."

I. *"A Savior."*

- A. Darkness covered the earth;
- B. Dawn of day looked for, long;
- C. Day-break on Christmas;
- D. Brought a Savior.

II. *"Is born."*

- A. Had He come an angel, who would have dared to look upon Him?
- B. But was born — a child, man; could be touched with our infirmities; could take our place.

III. *"Unto you."*

- A. This "Unto you" said to shepherds and to Israel generally;
- B. From there to gentiles, from land to land;
- C. Finally come to us, unchanged, "unto you."

IV. "This day."

A. "This day," 1900 years ago, 1000 years ago, in every age;

"This day" still; though angels withdrew from vision, etc., Christ comes down to us, is born in us, in Word and Sacrament.

(*To be continued.*)

L. H. B.

THE LUTHERAN PASTOR AND CIVIC PROBLEMS.

BY REV. H. J. SCHUH, PITTSBURG, PA., N. S.

(*Concluded.*)

The gambler is the best type of the "get rich quick" type of lunacy. The desire to become wealthy, without being scrupulous as to methods, robs men of all reason and makes very maniacs of them. Many a scene in the stock exchange outrivals anything experienced in a mad house. Gambling is not only itself a "craze" but often lands its victims in hopeless insanity. Many a bright young man has been ruined beyond redemption by the craving for gain. When his own funds are exhausted he stifles conscience and risks the money of his employer in the mad rush to make money. Many a banker forgets the sacredness of his trust and risks the deposits even of widows and orphans in all kinds of schemes which are doomed to failure and can only end in ruin and disgrace.

When once a man has been caught in this current it is almost impossible to escape. Every new failure only urges to new risks in the hope of recovery and every new success only whets the appetite for more. What better example can there be of the truth of Scripture which says: "They that would be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition." 1 Tim. 6, 7.

But, what can we do about it? The facts are plain enough, but what about the remedy? What can we ministers of the Gospel do to stem this tide, to heal this epi-

demic, or, at least, prevent its spread? Let us not forget our calling: we are public teachers, teachers of that higher morality which marks the advent of Christianity. Let us patiently teach the divine right of property, the nobility of labor and the blessedness of contentment. To a Christian there is something divine about property. He does not desire property that has not come to him honestly. "Thou shalt not steal" is the Lord's command and includes gambling as well as robbery. What a man has obtained by gambling is ill gotten gain and will in the end prove to be a curse. "That no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such." 1 Thess. 4, 6. Be sure that the stamp of divine approval be placed upon every business transaction and that what you have of this world's goods you have because God intended that you should have it. Better be poor than get rich by questionable means.

Then let us urge with all possible stress the nobility of labor. The gambler is an idler. Man was made for work. He is to eat the labor of his hands and not the bread of idleness. A dollar earned by honest labor is worth more than a hundred gotten by fraud or chance. Money represents labor either your own or some one else's. Let us teach our people to love labor and not money. The love of money is the root of all evil, but the love of labor is the key to happiness. Of the righteous it is said in the 128th Psalm "Thou shalt eat the labour of thy hands; happy shalt thou be, and it shall be well with thee."

A third principle which we should inculcate with all diligence is expressed in the words: "Godliness with contentment is great gain . . . if we have food and raiment let us therewith be content." 1 Tim. 6. Let us preach and practice the simple life. Temperance, sobriety, moderation in all things becomes the children of God. Let us warn our people against being carried away with the desire for gain as though the acquisition of riches were the true object of life. Honest wealth is a divine blessing but ill gotten gain is a curse. Thieves shall not in-

herit the kingdom of God. In Ephesians 5, 5, the Apostle places the covetous in the same category with whoremongers. Of the covetous man he says "who is an idolater, and hath no inheritance in the kingdom of Christ and of God." All these things are works of darkness which should not be so much as named among the children of God, who were indeed sometime darkness but now are light in the Lord. It is surprising how little of this world's goods a man needs in order to be truly happy. Is not the prophet right when he calls woe to the man "that ladeth himself with thick clay"? Heb. 2, 6.

Meanwhile let the civil law do its duty and suppress every form of gambling from the newsboys' game of "crap" to the betting on the horse race or the ball game or the price of wheat. Let us do what we can to educate the public conscience so that this sin, which is the principal cause of our frequently recurring financial depressions with their attendant suffering, may be cried down and rendered obnoxious just like other species of vice. It is ours to raise the standard of public morality so that officers of the law who connive at gambling, and even make it a source of income, will be promptly shown that the public has no use for them. Let them be branded as unfaithful stewards and dismissed in disgrace.

The social evil is one of the gravest with which our modern civilization has to deal and is nowhere worse than in the large cities. The prevalence of prostitution and its attendant evils may be seen from statements like the following: Joseph Tabor Johnson, A. M., M. D., of Washington, D. C., says in the *Journal of the American Medical Association*, 1907: "One may safely state that gonorrhea is the most frequent of adult diseases. The lowest estimate which we meet in recent literature is that at least 75 per cent. of the male inhabitants of our cities between the ages of 18 and 28 have had, or now have, this disease. Its frequency is placed by many at a much higher

rate, varying from 75 to 95 per cent. It is probable that the latter figure is more nearly correct than the former."

This is a frightful arraignment of the social purity of our nation, yea of the modern world! There is little doubt that the social evil is far more dangerous and at the same time more prevalent than the drink evil. Sexual corruption strikes at the very vitals of our race. It poisons the fountainhead of national well-being and calls our very existence and preservation into question not to speak of advancement and progress. Like an all pervading pestilence it is an awful proposition to attempt a description of its ravages. But let us call attention at least to a few facts that may serve to open our eyes as to the gravity of the situation.

It is a known fact that there is among us a growing disinclination to marriage. The number of unmarried women 25 to 45 years old, increased 16 to 18 per cent. between 189 and 1900. Marriage and prostitution stand in an inverse ratio to each other; as the one decreases the other increases. Lecour in the seventies estimated the number of prostitutes in Paris at 30,000, Mueller in 1867 those in Vienna at 20,000, Niemann in 1890 those of Berlin at 50,000. (Report of the Committee of Fifteen on the Social Evil. Page 98.) Our American cities are fast falling into the evil ways of their European sisters. In most of our American cities whole sections are given over to this nefarious business. In many the trade in vice is carried on as a licensed business. In others, the blood-money extorted from the harlot, for her immunity from arrest, forms no inconsiderable part of the income of those in authority. Sworn to protect virtue and suppress vice, they have made a contract for filthy lucre to abandon virtue to its fate and protect vice against prosecution.

Our theatres are often mere schools of vice. Adultery, divorce and social impurity are not painted in the blackness of hell, but with a halo of light, which blends the unwary and kindles the sinful desires that slumber in the breast of fallen human nature.

The circulation of obscene literature and the display of lascivious pictures is another pitfall which Satan places in the way of the innocent to lure them to destruction. Much of the nude in art is calculated to do more harm than good. It takes but a spark to kindle a fire where the conditions are favorable.

Even our daily press often stoops to the low and questionable in its description of current events. Anything sensational along the line of lust is a rarebit which the lascivious fairly roll under their tongue and our daily papers are only too ready to provide such spicy viands. With the veil of wit most shameful vices are covered over so as to hide their hideousness. In its advertisement of medicines and appliances, which are calculated to ruin morals and health and make the way of the transgressor easy, the public press lends itself as a willing instrument in the hands of Satan to ruin the youth of our land and abolish virtue among men and women.

Our public amusement parks must come in for no small share of the blame for the corruption of public morals. The public dancing platform and the vaudeville are schools of vice which have started thousands on the downward course to destruction. "Where the carcass is there the eagles are gathered." Men flock where they find what their sinful hearts desire, and "evil communications corrupt good manners".

Nor is this all. The social evil has penetrated even the sacred precincts of the home. Not even married life is secure against its baneful influence. Not only is the brothel in our cities supplanting the home, but the family itself is becoming more and more tainted with the curse of sensuality and lust. In nothing does this appear more flagrantly than in the decreasing birth rate. Marriage was instituted for the propagation of the human race. When the Creator instituted marriage he said: "Be fruitful and multiply". Gen. I, 28. But marriage is fast being prostituted to other purposes. The birth rate among our people has decreased alarmingly in the last twenty-five years. In 1850 for every

1,000 women of childbearing age in our country there were 626 children, in 1870 this number had dropped to 572, in 1890 to 485, in 1900 to 479. From the first census in 1790 to the last in 1900 the size of the American family dropped from 5.8 to 4.6. The proportion of children to women has steadily decreased. Especially is this the case among our native born population. In the period from 1890 to 1900 the excess of births over deaths per 1,000 population among our foreign element was 36.5, among our native American only 19.5. In the Yankee state of Connecticut these figures stand: foreign 42.5, native American 1.8. These figures tell a sad story.

It is frightful to see how the prevention of conception and criminal abortion are even publicly defended. In the "Arena" of 1906 Prof. Frank T. Carlton writes: "A young man is seriously hampered at the present time, if he becomes the father of a large family. . . The instinct or desire for offspring is placed in opposition to the strong human ambition to maintain and advance one's social and economical position. . .

"Exhortations against race suicide, if they produce any appreciable effect, act almost entirely upon the very class which does not need, from any point of view, such admonitions. . . In our United States, not race suicide but the reverse is to be feared. Large families and the consequent low standard of living are the curse of our great cities and the fruitful cause of misery, crime and degradation. . . Until those near the poverty line can be brought to abstain from propagating unreasonably large numbers of offspring, betterment in these people, as a class, is hopeless. . . Instead of looking toward increasing the birth rate among all classes, it is more to the point to look toward decreasing the rate of increase among the poorer classes of people." But let us hear from a woman on this subject. In the "Independent" of 1907 in an article headed "A Woman's Reason" we read: "Rather than bring children into the world, as the women of our foreign quarters do, without one chance or hope of a decent start in life, destined from

birth for wage slavery and exploitation or worse, I would commit suicide. . . . Are the bodies of women to be regarded merely as baby machines, to supply the losses which civilization creates by its foul mismanagement? If society wants more children let it go save some of those already born before it calls on me for more. . . . You cannot use me to breed food for your factories."

If such utterances go unchallenged we are a doomed people. We are fast approaching the status of France where the birth rate has already fallen below the death rate. Children are not wanted, at least not in large numbers. Large families are looked upon not as a blessing but as a disgrace and a curse. Large families are barred from the flats and boarding-houses of our cities. The slaughter of the innocents is something appalling. It is claimed that in Chicago there are not less than 6,000 to 10,000 abortions annually, that from 20 to 25 per cent. of all conceptions end in abortions and that at least one-half of these are criminal. What a frightful situation is described in the *American Journal of Sociology*, Vol. 12, Page 629 by J. M. Rubinow M. D. of Washington, D. C.: "The desire to prevent conception has become dominant among women of the great middle class of this country, and in my own medical experience which lasted only four years I met hardly a single middle class family in which this was not general, often before the first child was born, and invariably practiced after the coming of the firstborn. Moreover the growing desire to escape the natural consequences of normal married life, has created a new mental disease, the fear of conception, which makes a mental wreck of many a normal and healthy woman. Last but not least, since our form of marriage has not even begun to adjust itself to this almost universal fear of parentage, unsatisfactory marriage relations at home lead by a narrow but hardly straight path to prostitution, and it is no secret to the specialist in venereal diseases that the social evil is supported by married men no less than by unmarried."

But what can we Lutheran pastors do to stem this tide

of immorality which threatens to sweep our race from the earth? Some have thought we must invoke the strong arm of the law to check and abolish the evil. There were ministers who have preached a hot crusade against public officers who connive at, or even profit by, the dens of vice. As citizens we should do all we can to enact and enforce good laws. But let us not forget that the world cannot be saved by law. Neither are we as ministers of the Gospel to be adjuncts to the police force. We are above all to be public preachers of divine truth. Let us emphasize the fact that fornication is under all circumstances a heinous crime, a sin against the inviolable laws of God. Sexual desire, though in itself not a sin, can be properly satisfied only on the order which the Creator Himself has provided, in the married estate, and every effort to evade this divine order is a crime not only against God but also against society, and must inevitably bring ruin and misery in its wake. Let us not be dumb dogs and allow a false modesty to silence our testimony. Let us show how from the beginning of the world the wrath of God was visited against all manner of sexual uncleanness. Let us call things by their right names. If our people are not ashamed to live in such sins we should not be ashamed to tear the mask from their hypocritical professions of piety. Have we deserved the censure contained in the following arraignment of Dr. Walter Dorset: "It is useless to expect ecclesiastic intervention. The clergy do not seem to be at all concerned. To furnish them with this information is to throw away your time. Few sermons are preached from the pulpit for fear of shocking the delicate feelings of a fashionably dressed congregation, and the begging of money to save the souls of the far away heathen seems to be more important. They cannot but realize the enormity of the crime from knowledge gained from the bedside of the victim of the abortionist, yet they do not possess the moral courage to express their convictions to those to whom they are called to minister. Their education along biologic lines has, I am certain, in many cases been sadly neglected." *Journal of the Ameri-*

can Medical Association, 1908, page 957. If we failed to preach the truth and the whole truth on this subject, let us repent and do better.

In no uncertain words let us set forth the sacredness of marriage, as an institution of God Himself. Let us encourage marriage in every possible way. Let us set forth the divine blessing of children as described in the 128th Psalm, where it is said of him that feareth the Lord: "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table." Let us stand by and proclaim the eternal truth of God: "Lo, children are a heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that has his quiver full of them." Psalm 127, 3-5.

There are no sweeter joys on earth than those of home. There is no nearer approach to paradise on this sin-cursed earth than a home where exists the proper relation between husband and wife, between parents and children. The coward who tries to escape the responsibilities of married life will not only miss its sweetest joys, but inevitably fall under the curse which God visits upon those who trample under foot His institutions.

We ministers of the Gospel have a duty towards the individuals under our care, we are not only to be preachers but pastors. Not only publicly but privately we should encourage virtue and warn against vice. As Paul did in Ephesus let us "cease not to warn *every one* night and day with tears," Acts 20, 31. He taught then not only publicly but "from house to house."

We Lutheran pastors have a special duty toward the young. Thank God, we have the privilege of meeting our young people for instruction in the catechism. Let us not lightly pass by the sixth commandment and the table of duties. It is difficult of course to handle these subjects before young people, and yet that is no reason why we should ignore them. It is possible to do more harm than good by a careless and slipshod way of presentation, but

careful preparation and earnest prayer will enable us to stand before our catechumens as men of God who are in earnest when they warn against vice and encourage virtue. "Blessed are the pure in heart for they shall see God."

And now before we close, a word as to our duty toward the fallen. The Savior himself did not deem it beneath his dignity to speak to the woman who had been caught in the act of adultery. He did not even condemn her when he saw her penitence. The Grace of God is able to save even a harlot. If Mary Magdalene was not past redemption why should any of her sisters be? The saving of fallen women is however so difficult a task that, to carry on this work with any hope of success, it requires a special equipment. A special measure of the grace of God, and special preparation should be regarded as necessary. Many of these poor outcasts feel that they are the slaves of Satan and long to be free from the chains with which he has bound them. What are we doing in this direction? Are we like the priest and Levite going by on the other side to escape contact with those who have fallen among thieves?

"To seek and to save all the wretched and lost
My Jesus has come among men;
His own precious blood was the marvelous cost
At which He redeemed us from sin."

"All the wretched and lost," that includes the harlots. They too are to be rescued by the glad tidings of the gracious forgiveness of sins by faith in the crucified Son of God.

These are some of the problems which we Lutheran pastors in the cities have to contend with, and we have endeavored to give at least a few hints as to what can be done to solve them. We do not offer a panacea unless it be the one remedy for all evil which is set forth in the book of the Wisdom of Solomon when it says: "For it was neither herb nor mollifying plaster, that restored them to health, but thy word, O Lord, which healeth all things."

16, 12. Even the word of God will not save all men, but that is simply because not all yield to its saving influence. If men are to be saved at all it must be by divine power and this God exercises through His word. This word we are called to preach to a perishing world. Let us do our duty as becomes faithful servants and leave the results with Him who has said: "My word shall not return unto me void." Isa. 55, 11.

Ex-President Roosevelt, speaking on this subject in an address to the national congress of mothers, uses the following language: "No piled up wealth, no splendor of material growth, no brilliancy of artistic development will permanently avail any people unless its home life is healthy, unless the average man possesses honesty, courage, common sense and decency, unless he works hard and is willing at need to fight hard; unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bare and to bring up as they should be brought up, healthy children, sound in body, mind and character, and numerous enough so that the race shall increase and not decrease. . . . The most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self-respect and mutual forbearance, by willingness to perform duty and by refusal to sink into self-indulgence or avoid that which entails effort and self-sacrifice. . . . There are many good people who are denied the supreme blessing of children and for these we have the respect and sympathy always due to those who from no fault of their own are denied any of the other great blessings of life. But the man or woman who deliberately foregoes these blessings whether from viciousness, coldness, shallow-heartedness, self-indulgence or mere failure to appreciate aright the difference between the all-important and unimportant—why such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle or upon the man who refuses to work for the support of

those dependent upon him and who though able-bodied, is yet content to eat in idleness the bread which others provide."—*Ladies' Home Journal*, July, 1905.

And again: "A race that practiced such doctrine—that is a race that practiced race suicide—would thereby conclusively show that it was unfit to exist, and that it had better give place to people who had not forgotten the primary laws of their being."—*Ladies' Home Journal*, July, 1905.

In the *Review of Reviews*, 1907, page 551, he says: "If through no fault of theirs parents have no children they are entitled to our deepest sympathy. If they refuse to have children sufficient in number to mean that the race goes forward and not back, if they refuse to bring them up healthy in body and mind they are criminals." And although these utterances have been the subject of the coarsest ridicule by the public press yet we say, God bless the man who has the courage to express and stand by principles which are so fundamental to our national welfare.

THE UNSATISFACTORY RESULTS OF OUR PREACHING.

BY REV. G. J. TROUTMAN, A. B., CIRCLEVILLE, O.

Where is there a wide awake, conscientious pastor, who has not, at times, perceived the feeling of depression creeping over him, after having completed his Sunday task. This depressed condition is not entirely due to the mental and physical exhaustion, brought about by the preaching of two or three sermons on that day; but by the conviction, that the discourses did not prove as effectual as he hoped they would. He is aware, that the Word has not been preached in vain, for God has said: "My word . . . shall not return unto me void." Yet, as he views his work, perceives effects, and analyzes results, he is not satisfied, but often greatly discouraged. It is true, that no more is required of a minister than that he be

faithful. But the question arises, are we faithfully putting forth every legitimate effort to make our preaching as efficient as possible? Are our means, methods and forms of sermonizing the very best, or can they be improved? If our sermons are not as effectual as they should be, where are we to place the blame? Certainly not on the Word, for it is always efficacious. The blame rests on the preacher, or hearer; or, in all probability, on both. Whether justly or not, the pastor is criticised for inadequate results. If a congregation does not reach a certain standard the preacher usually gets the blame; the short-comings of his sermons are emphasized, and some of his ministerial brethren are among the most uncharitable critics.

In all probability, the preachers deserve some of the censure, which is so liberally awarded them. Usually, they are not to be wholly exonerated when their sermons are not as productive of results as they should be. Pastors frequently feel and are made to see, the ineffectiveness of much of their preaching. We Lutheran ministers preach more doctrinal sermons than ministers of other denominations; yet, our people are not as familiar with the tenets of the Christian faith as one might reasonably expect. We preach morality, based upon Bible precepts and not upon human sentiment; yet, our people, as far as human eye can discern, have not reached a much higher plane of morality than the sects. We preach the urgent necessity of liberal contributions for the Lord's cause; yet, some other churches put ours to shame when it comes to giving. We urge, in our religious discourses, the importance of personal activity in church work; yet, how few of our laymen, zealously employ their tact and ability in church extension. How are we going to account for this unsatisfactory condition? We have the truth, and preach it in its purity, and the benign effects of this truth should manifest itself in superior faith and works, among our people. Of one fact we are absolutely certain; if faith and works do not exhibit themselves as they should, the fault is not with the truth, but in the manner in which this:

truth is presented and received. A sermon may be scriptural, but be formed and delivered in such a way, that the truth loses much of its force, and thus fails, to a certain extent, to interest, instruct and enthuse the hearer. Is it possible that our religious discourses are lame in this respect? We preachers should strive to form and deliver our sermons, so as to move men, as Paul did when he reasoned of righteousness, temperance and judgment, thus causing Felix to tremble and say: "Go thy way for this time, when I have a convenient season I will call for thee."

We should present the truth, in such a manner, so that it will reach the intellect, and affect the hearts of the people, as Peter did by his Pentecostal sermon; we are told: "They were pricked in their heart, and said unto Peter and the rest of the apostles, men and brethren what shall we do." We should seek by our sermons to convince men, as Paul did by that wonderful address which he delivered before King Agrippa, who exclaimed: "Paul,, almost thou persuadest me to be a Christian." We should by our religious addresses stir up the people, as Stephen did, who "Was full of faith and power," so that, "When they heard these things, they were cut to the heart and they gnashed on him with their teeth." We should by our preaching interest, instruct and move our hearers, as that great preacher did on Mars hill; for, "When they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter." These discourses, delivered by holy men of God, are models for us. They were soul stirring sermons, and the people were greatly affected by them. While it is true, that we are not inspired, as were the men referred to above; we present the same inspired truth. If our audiences fail to become instructed, edified and enthused the fault is not with the truth, but in all probability with the manner in which this inspired Word is presented. The Lutheran church, is acknowledged to be a church of great theologians; but it is not so easy to convince the populace that it is the church of great preachers. But whether our church is a church

of great preachers or not, it will benefit us to look into the matter. To examine ourselves, and scrutinize our sermons, will be beneficial.

The statement has been made, that Lutheran sermons are usually dry on account of the constant pronounced dogmatical character. That the preaching of these dogmas are sumptuous food for the intellect, but fail to reach the heart and stir the sensibilities. Some one has said: Lutheran sermons are generally too celestial and not sufficiently terrestrial. There may be an inkling of truth in this criticism. Not that our sermons are too doctrinal; we can not conceive that to be possible; but we may fail to make our doctrinal discourses practical. One of the best dogmatical preachers we ever heard, served a congregation that manifested but little spiritual life. It seemed full of dead orthodoxy. This man was classed a great theologian, but he could hardly be ranked among the great preachers. A close investigation of conditions and circumstances, will reveal the fact, that Christ and the apostles, while revealing and teaching doctrines invariably made these dogmas practical. They applied the fundamental principles of Christianity to daily life. The sermon on the Mount, Paul's epistles and St. John's letters to the seven churches are striking examples. Every doctrine has a bearing on faith and life and that preacher is to be commended, who can drive these divine truths into the soul, so that they produce fruit. It certainly will do no harm, if we analyze our Sunday discourses, not for the purpose of preaching less doctrine, but to ascertain, if it would not be possible, in many instances, to show the practicability of the incomprehensible as well as the comprehensible dogmas of our Christian faith. Luther's gifts in this sphere are worthy of emulation. He preached doctrine, but presented the tenets of his faith in a practical, interesting and instructive manner.

Another reason, which we have heard advanced why Lutheran preaching does not attract, as we think it should, is because we Lutheran ministers proclaim the truth in all its phases. We hew to the line and let the chips fly where

they will, and those who are hit, very often take offense. It is certainly an undeniable fact, that the natural man shrinks from hearing the truth, the whole truth and nothing but the truth. Even the Christian, in his partially enlightened condition, does not like to have the full light of the law and gospel beam upon his mind and soul. In our household of faith, yea, in our own congregation, there are persons who prefer that nothing be said about Roman Catholicism, lodgery, close communion, pulpit and altar fellowship, errors of the sects, etc. Need we be surprised that outsiders take offense at polemic preaching. We of course can not be faithful to our Master without making use of polemics. We must call attention to errors in doctrine and life whether we please or offend. But the question arises: Do we always present these subjects wisely? Are we careful in our statements, so as not to exaggerate; say too much or too little? Is it not a fact that preachers often offend unnecessarily? There is a vast difference between earnestly warning and scolding. By losing one's temper in the pulpit, much is lost and nothing is gained. It is so natural for a preacher when discoursing on the above named themes to blatantly denounce instead of instruct, plead and warn. We can notice this fault in other men's preaching and no doubt they have noticed it in our own. The greatest care should be taken that these unpopular subjects be presented plainly, truthfully and earnestly; not in a spirit of fight, but in a spirit of love. This, we acknowledge, is by no means an easy task, but it would make polemical preaching far more effectual.

While discussing the subject of preachers and preaching at a conference not long since, the question was raised: "Is our theological training as conducive as it might be in developing great preachers." Our students are instructed to prepare their discourses according to certain fixed forms. Or as one brother put it: "All our preachers are made in the same mold." Skeletonizing and sermonizing is liable to become somewhat stiff, uninteresting and unattractive by adhering too closely to certain fixed rules of logic and homi-

letics. This criticism is worth considering. Yet, we must not lose sight of the fact, that it is absolutely necessary to have some ideal, according to which sermons are to be constructed. The principles of logic and homiletics must be observed in a sermon, if it is not to develop into a random talk; but these rules, in our humble opinion, may be too rigidly enforced. Do we fail to produce the best in our preachers, because novelty in sermonizing and delivery is usually tabooed, especially by the ministry of our church? If a sermon is not constructed in a certain characteristic manner, with a text, introduction, a clean cut theme, parts, sub-parts and conclusion, symmetrically proportioned and harmoniously united; or if it is delivered in an unusual and unique manner, we preachers notice it, and almost invariably speak of it in an uncomplimentary way. Is it not at least possible, that by so doing we discourage and thwart legitimate ingenuity, individuality and ambition; elements that go toward making a great preacher. If the discourses of the apostles, and the sermons of Luther were thus critically scrutinized, would they stand the test of our rigid criticism?

Do we Lutheran pastors fail to enthuse our audiences as we should, for the reason that we do not make use of the live issues, which concern, to a greater or less extent, the social and spiritual life of our people? Peter, in his Pentecostal sermon, defended the apostles against the false accusation of drunkenness. Paul took advantage of the altar which the Athenians had erected to the honor of the unknown god, and said: "The unknown god whom ye ignorantly worship, him declare I unto you." This same apostle did not utterly ignore or condemn the Olympian games, to which the Corinthians were very much attached, but employed the enthusiasm therein manifested in illustrating and enforcing the Gospel. 1 Cor. 9, 24; 10, 5. John the Baptist took advantage of the visit of the Pharisees and Sadducees and in strong language urged them to bring forth fruits meet for repentance. These are worthy examples for our imitation. Do we take legitimate advantage of these live issues that concern the social and spiritual life

of our people? The fact, that some abuse this privilege and fail to preach the gospel: preach sociology, instead of theology; should not prevent us making proper use of the same.

Possibly, we are too much afraid of the word sensational, and in consequence our preaching becomes somewhat feelingless. We all agree, that a good sermon will not only reach the intellect, but also affect the sensibilities and move the will. It will arouse hearers to action either pro or con, as was clearly demonstrated by the preaching of John the Baptist, Peter, Paul, Stephen, etc. If we were not positively assured, that these men were divinely inspired, we fear that some of their means and methods would be regarded as somewhat sensational. It will not do to assert, that every popular preacher must necessarily be an objectionable sensational preacher; nor that every sensational preacher is a popular preacher. John the Baptist drew large crowds. Christ preached to multitudes and the common people heard him gladly. You would hardly class Spurgeon and Moody among the objectional sensational preachers; yet, they succeeded in drawing crowds. We can learn from the popular preachers of our day, possibly not in doctrine, but in manner of presentation. In our humble opinion, that pastor does not act wisely, who simply ignores those public speakers, who succeed in reaching the multitudes. Duty demands that we proclaim the pure word of God; but duty also demands, that we use every legitimate means to enforce the tenets of our faith upon the minds and hearts of the people.

We have also heard it intimated that our preaching is of such a general nature, that it fails, to a certain extent, in effectuality. That while it means everybody, it does not effect the individual as it should. The preaching of the Prophets and Apostles was of such a nature that it became apparent to everyone, that it meant not only sin and salvation in general, but in particular. Special transgressions in doctrine and life were considered and forcibly impressed. We, in our religious discourses, should make men feel that

the message which we are delivering is a message from God almighty to each individual. If we succeed in so doing, results will manifest themselves. We have not forgotten that: "Oratio, meditatio, tentatio faciunt theologum" and a great preacher. This has been taken for granted, for we fully realize, that without these qualifications no pastor can hope to succeed in his high, holy and difficult calling. We must study ways, means and methods to make our sermons as effectual as possible. And while we may study the methods of successful preachers of our day, the real models we find in the Scriptures of the Old and New Testament.

It may seem from the above as though the writer regards Lutheran preachers as being very deficient and their sermons as ineffectual. Far be such a thought. Anyone acquainted with our pastors and familiar with Lutheran sermons knows better. Our pastors give preeminence to doctrine which is especially necessary in this our day of doctrinal indifference. Yet, perhaps none of our pastors will question the fact, that there is plenty of room for improvement in our preaching. Every wide awake, conscientious pastor realizes this. Possibly, if some of the elements mentioned above, would enter more or less into our sermonizing and delivery it would make our discourses more effectual. A few articles from some of our able pens on this subject, certainly would be appreciated.

NOTES AND NEWS.

G. H. S.

TOLSTOY AND HIS BOOKS.

The St. Petersburg Zeitung, the leading and most reliable German paper published in the Russian metropolis, is of the decided conviction that Tolstoy is in the humility business largely for revenue. It reports that recently the St. Petersburg school authorities asked for permission to publish a compendium of his leading works for the schools.

of St. Petersburg, but that through his wife the Count responded that he must refuse permission because it would decrease his revenues from his books, and besides his sympathies were for the country children and not for those of the city. The *Zeitung* further declares that the Countess has been managing the literary productions of her distinguished husband with phenomenal financial success; and also that it is known at all hands that the peasants on the Count's estates pay the largest rents and that his tenants as a consequence are the poorest and the most ignorant in that governmental department. The *Zeitung* boldly says:

"It is time for the world to learn the fact that the greatest moral teacher of modern Russia is also a great hypocrite and that his habit of going barefooted and other personal antics are only the expression of a mock humility. It is high time for the *Tolstoischwärmer* to learn that he is an excellent business man and his wife a still better business woman."

SPREAD OF NEW THEOLOGY.

Not only has advanced theology practically captured all of the Protestant faculties in Germany, so that not even in Rostock, in Greifswold and in Erlangen, there remains a single advocate of the doctrine of verbal inspiration and of the inerrancy of the Scriptures, but in Scandinavia too and other headquarters of orthodoxy the new spirit is unfortunately making itself felt. The election some months ago of Professor Ording, a moderately advanced man to the theological faculty of Christiania, notwithstanding the fact that the cultus minister tried to appease the conservatives by appointing one of their own men, Dr. Ihlen, as a second teacher of dogmatic theology at the university, has led to the establishment of a "free" theological faculty in Norway, to which, after the manner of the school of Pastor von Bodelschwingh, in Bielefeld, Germany, those students who are dissatisfied with the radical theology of the state faculty can go for instruction in the most positive and

conservative theologies. The movement seems to find favor with the people, as within a few months the sum of 115,000 Kronen was collected in the churches for this new venture and the attendance of theological students is almost equal to that of the state university. Naturally the state has not officially recognized the new "Congregational Faculty," as it is called, but cannot refuse to appoint its students, if they pass the state examinations, to vacant pastorates. In the free churches of France and of French Switzerland, too, which were established, some as long as sixty years ago, for the special purpose of counteracting the advanced tendencies in the state churches, the new theology has made such progress, that at the recent meeting of these churches in Sainte-Foy a split between the two clans was avoided only with great difficulty. The advanced men demanded a revision of the official confession of these churches, in which the emphasis is laid on the Fatherhood of God, and not on the redemption through Christ. Indeed, all so-called "modern" theology is directed against Christ as the Son of God.

THE SERMON ON THE MOUNT.

Of the many sermons and discourses which the Lord delivered during the three years of his public ministry, there is but one that has been recorded with anything like completeness, and this is the Sermon on the Mount, which fills the entire fifth, sixth and seventh chapters of the Gospel of Matthew, and extracts of which are found also in the sixth chapter of St. Luke. And even at this the report in Matthew cannot be the complete sermon, since the brief outline of Luke contains statements from this sermon not found in the report of the first Gospel. The sermon itself, with scarcely any doubt, falls in the beginning of Christ's career as a preacher and prophet, and belongs to the first year of his activity in this respect.

Probably no portion of the Gospels is better known in general than is the Sermon on the Mount, and probably no portion of the Scriptures is more generally misunderstood

as to its real purpose and intent. The idea is quite current that Christ, who, like John, begins his public ministry with the proclamation of the kingdom of God, purposes in this sermon to outline the whole program of this kingdom, which he had come to establish and thus describe the fundamental principles of the new covenant, that of the gospel. Not infrequently is the idea expressed that the purpose of the Savior is to outline the higher and superior morality and spirituality of the new covenant over against the external and outward observance of the old, and this conception of the sermon contains an element of truth, though it misses the chief purpose of the discussion.

That the purpose of the sermon cannot be to furnish the essential truths and principles of the new covenant, and thus to depict and describe the basic truths of the kingdom of God, already appears from the fact that many or most of the fundamentals of this kingdom are not touched upon in the discourse at all; the plan of salvation is not expounded in it; the divinity of the Redeemer, his mission to save that which is lost, the redemptive and atoning value of the blood of Christ, the significance of his death and resurrection, and other matters of equally essential importance in the plan of salvation, are not touched upon during this discussion. The principles of faith and grace are practically ignored in the sermon, which for these reasons cannot possibly be called a program or outline of the kingdom which Christ had come to establish and to proclaim.

True it is that the sermon does not lack gospel elements, but these are, rather, in the background and are presupposed; not the gospel, but the law is the burden of the Sermon on the Mount, and its chief purpose is to expound the deeper and spiritual character of the law over against the superficial interpretation of its behests and commands by the Pharisees and the other official teachers of the Jews in Christ's day. Christ could not instill the true principles of the gospel until his hearers had understood fully the deep and dreadful significance of the law. In his day, too, as was the case in Paul's when he wrote to the Galatians,

the law was a schoolmaster unto Christ, by convicting men of sin and thus compelling them to seek him who could save from sin.

This conviction the law, as interpreted by the religious teachers of the times, could not awaken, because the law was too superficially understood. When the young man, in answer to Christ's words that he should keep the commandments and thus have eternal life, answered, that he had done this from his youth up, he was not a hypocrite, but a faithful exponent of the current conception of the commandments of God in the Old Testament. He imagined that a purely civic righteousness sufficed to satisfy the demands of God, as expressed in his law, and had no conception of the deeper and spiritual meaning that touches the heart. In the sense in which he, as a typical pupil of the religion of his times, claimed perfection, it is possible for every determined man to attain perfection now. Yet it is a rare exception, if a man has transgressed the fifth commandment in the external acceptance of the word; but Christ's deeper interpretation, according to which he that hateth his brother is already a murderer, puts even the best Christian to shame.

It was necessary in Christ's time, too, that before the people would be willing to accept him as a redeemer from their sins, that they should first be convicted of those sins. They would never accept the services of a physician until they had become convinced that they were sadly and badly afflicted. To arouse this conviction and thus prepare the way for the acceptance of his grace and mercy, as the only means of salvation, was the primary purpose of the Sermon on the Mount. Historically, for the purpose of Christ's ministry among his people, it had a deep significance, and we can easily understand why it is found in the beginning and not at the end of his preaching activity. The high ideals of the sermon, the spiritual interpretation of the commandments, the ethical models and standards he here holds up before a people accustomed to only a superficial conception of their duties, and, accordingly only too willing to accept

a work-righteousness, all these things compelled them to look for a redemption and a redeemer other than their own hearts and their own works. The Sermon on the Mount as an ideal exposition of the deepest significance of God's law, was intended primarily to drive people to him who alone could and did fulfill the law in the sense in which God demanded it. The Sermon on the Mount also was to be, principally, a schoolmaster unto Christ.

THE BEATIFICATION OF JOAN OF ARC AND FRANCE.

The why and wherefore of the enthusiasm for the Joan of Orleans in France, which has been vexing and perplexing readers in connection with her beatification, receives an interpretation by the *Allgemeine Zeitung* of Munich, a paper that is well known as being in close touch with the dignitaries of the Catholic church, that is as interesting as it is instructive. This influential journal has this to say:

Beata Joanna ora pro nobis, resounded on a recent Sunday for the first time in the magnificently decorated churches of the diocese of Paris and the prayer of the faithful was followed by the magnificent *Te Deum*. At the same hour and in the presence of ten thousand French pilgrims in Rome, Pope Pius X pronounced the beatification of the maiden of Domremy, who delivered France from her enemies but was by the church authorities delivered over to the secular power and on the 31st of May, 1431, was burned at the stake in Rouen. On this stake was fastened a document containing the charges: 'Joanna, who called herself virgin, was a liar, a deceiver, a corrupter, a sorceress, a worshipper of the devil, a heretic, a schismatic, a worshipper of false gods, a blasphemer of God.'

How the times have changed. We see in our own day and date how the radical majority of the people of France, who at the present time control the political destinies of the country, regards with critical and mocking scorn the semi-historical and semi-political phenomenon

of the Maid of Orleans, whom the modern skeptical historiographers had already deprived of her halo and romantic fascination, while the opposition in France, consisting of nationalists, royalists, Bonapartist elements, have exalted her and made her the protecting genius of all those clans that are seeking to overthrow the Republic, supported in this crusade by the powers in Rome, who make use of this opportunity to protest against the authors of the propaganda that aided in the separation of church and state. The whole beatification agitation was from the beginning to the end not a religious but a political movement. The fact that in this way the personality of the Maid of Orleans had been dragged into the arena of acrimonious political controversy, abused by the childish followers of the Count of Orleans for political demonstrations, and directed by the church against the state, has done the most serious damage to the reputation of Joan of Arc as the national heroine of France, a matter which is already being recognized by the thinking minority of the different parties in the republic. While the history and the poetry of other nations magnify the Maid of Orleans and treat her with the respect due to a noteworthy phenomena in history, she, who already was the object of the derision of a Voltaire, has in her own country been compelled to serve as the battle cry for the discordant parties. The prophet is accorded no honor in his fatherland, and the church that at one time directed that she should be burned to death at the stake has done her and her memory and influence anything but a service. The church has succeeded in robbing more than half of the French people of their national heroine and patron saint. Religiously and politically the beatification of the Maid of Orleans has been a loss and not a gain to France.

ARCHAEOLOGICAL RESEARCHES.

The Evangelical Archaeological school in Jerusalem is a new factor in the Biblical researches now being made in Palestine. It was established a few years ago by the

Eisenach Conference, the influential body representing the different state churches of Germany, and was one of the results of the Kaiser's dedicatory visit to Jerusalem. The school is now in charge of Professor Dalman, of Leipzig, and permission has been secured from the Sultan to excavate in the site of ancient Jericho. Professor Sellin, of Vienna, who has for about two years been in charge of a German exploration expedition working at Mt. Carmel, is of the conviction that remnants and remains of the pre-Israelitish Jericho will yet be discovered. The funds for this work are being furnished by several German capitalists. Among the literary treasures brought back by the recently returned Turfan expedition in charge of Albert le Cog are a number of New Testament remains in the now extinct Syrian dialect formerly spoken in the district of Loghdiana between the Axus and the Jaxartes. Some other texts in this language were on hand, but they could not be read, as the newly discovered are translations it is confidently believed that this language will now no longer be a sealed book. Decided progress is being made in the archaeological diggings made by the English school on the site of ancient Sparta. Some work of this kind with fairly satisfactory results was done by the American school of Athens already in 1892; but for the past year the English school has undertaken the task systematically under leadership of R. C. Bosanguet. Remnants of Roman structure were found, dedicated to Artemis Orthia and dating from the 2nd Christian century. Down lower a mass of Corinthian finds were made, also in bronze and ivory, dating as far back as the 7th century before Christ. Small leaden figures of riders, women, animals, goddesses, etc., to the number of several thousand were unearthed. Evidently this is the site of the old famous temple of Artemis Orthia, wherein ancient times human sacrifices were offered.

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Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

VOL. XXX

JUNE, 1910.

No. 3

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STUDIES IN GOSPEL HARMONY.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

VIII.

I. WAS JUDAS PRESENT AT THE INSTITUTION OF THE LORD'S SUPPER?

This problem has all along been a *crux interpretum*. The older church was in general inclined to accept that Judas was present when Jesus instituted the Lord's Supper and drew practical conclusions from this position. This is done twice even in the seventh article of the Formula of Concord, namely in 33 and in 60, in which the fact of Judas' presence is cited as a proof that those too who came to the table of the Lord unworthily receive the real body and blood of the Lord as well as those do whom come in the proper spirit. While this latter as a dogmatical proposition is undoubtedly true, it is more than doubtful if the correct exegesis of the special passage here in question will furnish a satisfactory basis for this claim, which can be amply demonstrated from other sources. The fact of the matter is that modern Biblical interpretation in general can be said to have reached the conclusion that Judas was *not* present at this momentous occasion, but that before the institution of the Supper he had at the direction of the Lord left the room where the passover supper was being eaten.

The passages that here come into consideration are Matth. 26 21-29; Mark 14, 18-25; Luke 22, 19-23, and John 13, 21-31. There probably would have been no serious dispute on the subject were it not for the narrative as we

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find it in Luke, who, besides giving the most meager account of this part of that terrible night, reports in v. 19 and 20 how the Lord instituted the Supper in connection with the Passover feast, and after that reports yet the details in reference to the cases of Peter and of Judas. But neither he nor the other two Synoptics report the exact moment when Judas leaves the room. This is, however, done explicitly by John, in v. 30. But here the difficulty arises that John does not give an account of the last supper itself, and this makes it difficult to determine just when Judas went out on his treacherous mission. The only connecting link between these records is the fact of the dipping of the sop which is reported by Matth. v. 23 and by Mark v. 20, and in both cases evidently still as a part of the passover supper and before the institution of the Lord's supper, the particulars of which follow afterwards in both these writers. John too, in v. 26, describes this episode, and just as though it was his explicit purpose to forestall all possibility of Judas having remained any longer and taken part in the Holy Sacrament, the fourth Evangelist says in v. 27 than "then" (τότε) Satan entered into the heart of Judas and after Christ had told him to do soon what he intended to do, the evangelist adds that he went out "at once" (εὐθὺς), and expressly declares that this took place after he had taken the sop. When it is remembered that it is the general purpose of John's gospel to supplement the Synoptics, and that he in many places adds data and details that explain what otherwise would be enigmas in Matthew, Mark and Luke, as when he in chapter 18, 33-38 gives a full account of the conversation of Pilate with Jesus concerning the spiritual character of His Kingdom and thus shows why Pilate paid no further attention to the claim of Jesus to being king, when all this is remembered, we can readily understand that it may have been the special purpose of John to inform his readers of the fact that the blessed Sacrament had not been polluted by the presence of the traitor, but that Christ had seen to it that he had absented himself before the holy hour for establishing this new sacrament

should have arrived. In this case we can also understand the import of the words of Jesus in telling Judas that he should do quickly what he had undertaken to do. This then would mean that Jesus did not want the presence of Judas now that the Supper was about to be established, but that in this hour he wanted to be alone with his true followers. It is true that there are other interpretations of this passage, such as the one which maintains that it was Christ's purpose to hasten the action of Judas so that he could die on the Jewish Passover festival, something that the leaders of the people, according to Matth. 26, 5, wanted to prevent. But the fact of the matter is that we have no proof whatever that Jesus wanted to die on that particular day and on none other, although the deeper significance of the death on this day can be readily understood and explained.

Taking all the facts together as we find them in Matthew, Mark and John, it would seem that Judas was not present at the Lord's Supper and that his absence had been caused by Jesus himself and with the distinct purpose of not having Judas there on this occasion. There remains then the difficulty of Luke's account. It is only natural that Luke should not report in full the story of the Passover Supper, as his non-Jewish readers could have little interest or even understanding for this specifically Jewish ordinance. Luke evidently reports the whole matter, the Passover Supper and the Sacrament together, on account of their internal connection, supplementing this by the details of the discussions of the Judas and the Peter cases. Luke's order is accordingly not the chronological but is determined by the matter and facts in the case. At any rate it would seem that John's explicit statement as to the moment of Judas' departure would make the matter certain. In other respects too John supplements the Synoptics' account of this night. It is John alone who tells us of the effort of Peter, through the disciple whom the Lord loved, to find out who the traitor was; cf. John 13, 23 sqq. It is also quite probable that the "new commandment", which according to

John 13, 34, the Lord gives his disciples on this occasion was given in connection with the Lord's Supper, although the latter is not mentioned explicitly by this fourth gospel, especially as the character of this new commandment is in such harmony with the purpose of the Lord's Supper.

The history of this problem is exceedingly interesting. One class of interpreters say that Judas was present throughout the celebration of the last supper, partaking of both bread and wine; another class insist that he partook of the bread alone, which they recognize as the "Sop" that Jesus gave him, but that he left before the wine had been distributed; a third class insist that he was present at no part of the sacred ordinance. The details of this matter can be found in Lange's Commentary on John 13, 1-30.

2. WAS CHRIST'S LAST MEAL THE PASSOVER?

With this we enter upon one of the oldest and at first glance most difficult problems in Gospel harmony. The facts are briefly these: The three Synoptics are fully agreed that the last meal which Jesus took with his disciples was the Passover festival; on the other hand, it would seem to be the case that the evening on which this supper was taken was the day *before* the Passover. The Synoptics accordingly think of the fourteenth of Nisan, the first month of the Jewish ecclesiastical year toward the end of the month, what John would be thinking of the thirteenth. In case the latter is the case then the Lord's Supper was in its time of institution in no temporal or other relation to the Passover, and an important factor in the inner connection of the two sacraments, that of the old and that of the new is thus lost, and the last supper that Christ thus ate with his followers was thus an ordinary and not an extraordinary meal. The passages that here are to be considered in the Synoptics are such as Matth. 26, 18; Mark 14, 13-14; Luke 22, 8-9; Matth. 26, 20; Mark 14, 17-18; Luke 22, 14 and others. Some statements in John seem flatly to contradict this. In v. 13, 1 the supper is apparently spoken of as being held "before the feast of the passover." During the supper the

Lord tells Judas to do quickly what he wants to do, and the disciples think that perhaps he is going out to buy something for the feast—as though this was yet in the future; cf. John 12, 27-29. Again, according to 18, 28, the Jews were unwilling to enter the *Prætorium*, the palace of the gentile Roman governor, “that they may not be defiled, but eat the passover.” Again it is noted that when Jesus is before Pilate, that it was the Preparation of the Passover, and it was about the sixth hour. John 19, 14, And after the crucifixion the Jews were anxious” because it was the Preparation, that the bodies should not remain on the Sabbath (for the day of that Sabbath was a high day.) cf. John 19, 31.

This last statement, however, already furnishes us with the fundamental fact for the solution of the difficulty. It appears from this that the “Preparation” of which John’s gospel speaks is not the preparation for the Passover festival, but for the Sabbath which fell in the week which was given to the observance of the Passover. It was not the desecration of the Passover that the Jews feared but the desecration of the Sabbath. The word “Passover” in John evidently does not refer to the first and leading day of the great Jewish festival, but the entire services of the holy week. The expression “to eat the passover (*φαγεῖν πάσχα*) is a general term that refers to the entire observance, and may be used of this latter even of the regular passover supper with which the six days’ observance begins had been eaten. Accordingly the Jews could easily be anxious lest the entrance into the court room of Pilate would defile them and thus make it impossible for them “to eat the Passover,” i. e., to participate in the services of the Passover week, even if the pascal meal proper had already been eaten. In the same way in the expression (*παρασκευὴ τοῦ πάσχα*) in John 19, 14, the word “Passover” is equivalent to “Passover week,” although the first Passover evening was already over. The wider meaning of “Pascha” in John is really the solution of the whole difficulty and makes the agreement of the fourth gospel with that of John cer-

tain, according to which Jesus was crucified on the Jewish Passover festival, on a Friday, the fourteenth of Nisan. Details in full can be found on this subject in Haas's Mark, in the Lutheran Commentary Series, the appendix p. 287-352.

THE ENGLISH DEPARTMENT AT CAPITAL UNIVERSITY.

BY REV. PROF. KARL ACKERMAN, PH. D., COLUMBUS, O.

The field of study that opens itself to a young man as he enters upon a course at college is a very broad one. That this is the case is made evident by the large number of courses that are offered by the larger universities. The culture value of the various branches is recognized and courses of study leading to the same general goal and yet preparing for somewhat different life callings are the outcome. It is not the aim here to discuss the merits of these different courses, but rather to call attention to the fact that no matter how diversified the courses yet in our age and generation there is always emphasis laid upon the study of English. Even the purely technical schools with very few exceptions require a somewhat extended course in English. And why? Surely the *practical* reason is to be found in the fact that whatever other knowledge in special fields may be lacking, a knowledge of English is a necessity for all in our land.

When we come to consider the needs of our own school, is the matter different? Our boys for the most part enter upon the professional career of the ministry in which the use of the English vernacular of our country is of paramount importance. It is not probable therefore that we shall lay too much stress upon this work here.

Tersely stated the English course of a college has for its object the teaching of the use of good English and the reading and study of that which is good in the field of English literature. This would seem to be easy enough. And yet of all the educational problems perhaps the most

difficult and elusive is the problem of "How to teach English." Certain it is that upon no other educational problem has there been so much written during the last two decades as upon this, and yet it seems far from solution, and the difficulties in the path of the teacher of English are next to overwhelming. In no other field either can results be so little measured as right here.

In rhetoric and composition work the teaching of English should set before the student one simple aim—the plain and unaffected use of his mother tongue. To this end there should be a study of the fundamental principles which enter into ideally organized discourse from the choice of words up through the sentence, paragraph, essay, as a real author applies and makes use of them. In addition there should be a study *in class* of a series of models from literature to illustrate in succession the rhetorical principles under consideration. Upon the basis of these fundamentals there should be an abundance of practice work. Indeed the shortest way to facility of expression in speaking or writing is constant practice and that a practice unaffected and free. Frequent written work intimately associated with the student's class-work is therefore a prime requisite. Some of this should be corrected before the class for the purpose of explaining characteristic faults. Work of this character ought to enable the student of ordinary ability and diligence to use his mother tongue with some degree of correctness and ease.

As to the second object of English teaching, the study of literature, it is necessary to say first of all that this is not merely a study of biographical and historical matter. These things may indeed often furnish much information for a full understanding of a written work. But they are after all only preparatory—reading about an author is not yet the study of literatures.

Again there are some to whom the study of literature means nothing more than the receding of some particular class of books. To such persons the reading of a newspaper could not be a study of literature, while a reading of

Shakespeare, no matter how superficial, could not be anything else. Reading is of course necessary; but by the study of literature something more serious and fruitful is meant than the mere surface acquaintance with books, no matter how good these books may be.

The study of literature has been defined as "that act by which the learner gets into the attitude of mind which enables him to enter into that creative thought which is the soul of every real book." Or again: "The study of literature is neither less nor more than experiencing literature—the taking it to heart and the getting to its heart."

On the way to this end there are indeed several other objects secured, such as pleasure, knowledge, social culture. The pleasure is necessary for relief from the pressure of the more absorbing interests of life and to whet the appetite for more; the knowledge it affords is of practical service; and the social culture it affords is a source of delight to ourselves and to all with whom we come in contact. These are, however, only the incidental objects of the study of literature—the real purpose lies far deeper. It is, as was said before, to get at the heart of literature that we may gain a knowledge of life and be raised to higher ideals of life, that is, be made better men and women.

As a rule the books of serious writers,—and by these I do not mean writers who are devoid of all wit and humor and always write in a solemn style, but writers who have some noble object in view in whatever they write,—I say, as a rule, the books of serious writers are a reflection of the spirit of an age and of the feelings of mankind at that time. Much of this is of course simply temporal and the book soon sinks into oblivion. But writers also get below the surface and reveal to us the deeper feelings of a people and show us what emotions are within the possibilities of man. Such works endure, comprise our literature, and give us a knowledge of life. To get this knowledge is the passionate desire of man. We feel and we try to explain our feelings. We wonder how other people feel and so on. Literature reveals to us these things and opens up to us

capabilities in our nature before unsuspected. Some times it also reveals the presence of elements of character in us the selfishness and hideousness of which we had never realized. Works of literature "are the verdicts upon life which have been most generally approved by the wisest men who have lived; and they have been tested not by the experiences of one generation only, but by those of succeeding centuries." In the study of literature it is our work to get down into its depths to gain a knowledge of our being and to develop nobility of character. The earnest student of literature must leave behind the mean, the belittling, the selfish things of life and go into possession of the treasures of the race.

These are some of the ideals of English teaching and these the English department of Capital University should set before itself with the prayer for grace and strength for at least a partial realization of them in the work of the years. What are some of its needs? Let me just mention, not discuss, three: First, the sympathy, co-operation, and prayers of every friend of the institution; secondly, several hundred dollars to secure at least the nucleus of a working library—a most crying need; and thirdly, fewer hours of teaching—no teacher of English required to teach 33 to 35 recitation periods per week can do justice to his work. Will the friends of the institution help us to meet these needs?

THE INCREASING CONTEMPT FOR THE BLESSING OF CHILDREN.

BY REV. H. J. SCHUH, A. M., PITTSBURG, PA., N. S.,

TRANSLATED FROM THE GERMAN BY REV. C. V. SHEATSLEY.

"Lo children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate". Ps. 127:3-5. In the 128th Psalm God has prom-

ised those that fear Him: "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table." The pious, both of the Old and of the New Testament, placed a very high valuation upon the blessing of children. To be without issue was looked upon by the married pair as a severe cross of affliction, yea, even as a disgrace. How pathetic the plaint of Abraham when he says: "Lord God what will thou give me, seeing I go childless," Gen. 15:2. So sensitive was Sarah of her barrenness that she gave to her husband her maid Hagar to wife, that through her she might have issue. Rachel was so depressed at her lack of the blessing of children that she implored her husband Jacob, "give me children or else I die". Gen. 30:1. Without children she had no desire to live. When at last Joseph was born she cried out, "God hath taken away my reproach". Gen. 30:23. Hannah bewailed the fact, that she had no children and vowed to the Lord, "O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." I Sam. 1:11. Her soul burst forth in a hymn of praise when at last in answer to her pleadings Samuel was born. Zacharias and Elizabeth experienced keen disappointment that in their old age they were without children. These were the words of the angel of the Lord when he promised Zacharias a son, "Fear not Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son". Luke 1:13. He had therefore suppliantly begged for a son and should now rejoice that his prayer was answered. Beautifully he expresses his joy in the psalm of praise which he offered at the circumcision of the child. Luke 1:68-69.

I. THE FACTS.

But how times have changed. When we compare our modern society with the pious of the Bible we note a remarkable difference. In derision children are spoken of

as gifts of God. They are looked upon not as a noble blessing but as a burden grievous to be borne. It is horrifying to see and hear the boldness with which the Word of God is slapped in the face. Fruitful couples are classed with hares and mothers are compared with dams. To what lengths people will go in this matter may be pointed out by an influential magazine of our land. In the "Arena", 1906, Prof. Frank T. Carlton writes: "A young man is seriously hampered at the present time, if he becomes the father of a large family. * * * The instinct or desire for offspring is placed in opposition to the strong human ambition to maintain and advance one's social and economic position * * * .

Exhortations against race suicide, if they produce any appreciable effect, act almost entirely upon the class, which does not need, from any point of view, such admonitions.. * * * In our own United States, not race suicide but the reverse is to be feared. Large families and the consequent low standard of living are the curse of our great cities and the fruitful cause of misery, crime, and degradation. * * * Until those near the poverty line can be brought to abstain from propagating unreasonably large families, betterment of these people as a class, is hopeless. * * * Instead of looking toward increasing the birth rate among all classes, it is more to the point to look toward decreasing the rate of increase among the poorer classes of people."

To what a pass it has come in the contempt for motherhood may be gleaned from an article written by a woman in the "Independent", 1907, concerning her own barrenness: which was not her portion by nature but by a nefarious practice. The article is headed "A Woman's Reason" and would enlighten us as follows: "Rather than bring children into the world as the women of our foreign quarters do, without one chance or hope of a decent start in life, destined from birth for wage slavery and exploitation or worse, I would commit suicide. * * * Are the bodies of women to be regarded merely as baby machines, to

supply the losses which civilization creates by its foul mismanagement? If society wants more children let it go save some of those already born before it calls on me for more. * * * You cannot use me to breed food for your factories."

Strange to say such statements as the above do not stand alone. Without a sense of shame, childlessness or at least limiting the number of children is advocated. Almost alone among men of national reputation stands ex-president Roosevelt in his earnest warning against the disgrace and curse of race suicide. And his words have become a target for ridicule; however what he says on this subject merits earnest consideration. In his address to the National Congress of Mothers assembled in Washington, D. C., 1905, we read: "No piled up wealth, no splendor of material growth, no brilliancy of artistic development will permanently avail any people unless its home life is healthy, unless the average man possess honesty, courage, sense and decency, unless he works hard and is willing at need to fight hard; unless the average woman is a good wife, a good mother, able and willing to perform the first and greatest duty of womanhood, able and willing to bear, and to bring up, healthy children sound in body, mind and character and numerous enough so that the race shall increase and not decrease. * * * The most honorable and desirable task which can be set any woman is to be a good and wise mother in a home marked by self-respect and mutual forbearance, by willingness to perform duty and by refusal to sink into self indulgence or avoid that which entails effort and self sacrifice. * * *

"There are many good people who are denied the supreme blessing of children and for these we have the respect and sympathy always due to those who from no fault of their own are denied any of the other great blessings of life. But the man or woman who deliberately forgoes these blessings whether from viciousness, coldness, shallow-heartedness, self indulgence or mere failure to appreciate aright the difference between the all important

and the unimportant, why, such a creature merits contempt as hearty as any visited upon the soldier who runs away in battle or upon the man who refuses to work for the support of those dependent upon him, and who though able bodied, is yet content to eat in idleness the bread which others provide." "A race that practiced such doctrine—that is a race that practiced race suicide—would thereby conclusively show that it was unfit to exist and that it had better give place to people who had not forgotten the primary laws of their being. * * * The woman's task is not easy—no task worth doing is easy—but in doing it and when she has done it there shall come to her the highest and holiest joy known to mankind; and having done it she shall have the reward prophesied in the Scripture; for her husband and her children, who realize that her work lies at the foundation of all national happiness and greatness, shall rise up and call her blessed." *Ladies' Home Journal*, July, 1905.

And in an article in the "Review of Reviews", 1907, he calls those to account who advocate limiting the number of children. "If through no fault of theirs they (the parents) have no children they are entitled to our deepest sympathy. If they refuse to have children sufficient in number to mean that the race goes forward and not back, if they refuse to bring them up healthy in body and mind they are criminals".

This is an honest and a manly word. Such an admonition is worth more than volumes which, by giving pretended reasons to heal the smart of conscience, seek to excuse those cowards who because of their sensuality have no desire to do their duty. Self preservation is the first law of nature, and this refers not only to the individual but also to the nation.

Entirely in the same spirit Frederick L. Hoffman expresses himself in the "North American Review", May, 1909: That the reduction of the birth rate has been due to a decline in reproductive power is extremely doubtful. There remains then only one other explanation and that.

is the truly momentous conclusion that the decline in the birth rate of native stock is deliberate, or the result of preventive checks, all more or less immoral or unnatural, as the case may be. It would be impossible to frame a more terrible indictment of what we generally speak of as the best element, but it is time the truth were told and realized before it is too late.

Some years ago in this Review, Ida Husted Harper, a strenuous advocate of woman's rights, comes out plainly and emphatically in a statement to the effect that: the intelligent people have learned that it is easily possible to regulate the size of the family without injury to health or morals, and they *will* regulate it. The knowledge has proven the greatest blessing to women. And this monstrous advice of a deliberate crime stands unchallenged and without protest as a sorry reflection upon American manners and morals at the beginning of the twentieth century."

We can only rejoice that a man lifts his voice in testimony against this evil. Whether it will bear much fruit is very doubtful. But if our people are to be helped at all the beginning must be made by not covering but uncovering the facts.

But are there really evidences present warranting the term race suicide among our American people? What facts, if any, do we have admonishing us to an earnest consideration of this subject?

In the first place it is no secret that many do not marry because they desire to avoid the burden of raising children. And the number of those who remain single has, in proportion to the population, increased very rapidly. The percentage of unmarried women between the ages of 25 and 45 years has, in the period from 1890 to 1900 increased from 16 to 18 per cent. Rather than be bothered with the bearing and rearing of children many remain single. For the satisfying of sexual desires other expedients are sought out. And in the same measure that matrimony is despised, prostitution is increased.

But this is by no means the worst of the case. If only

all who enter the married estate would appreciate the blessing of having children. The words, "be fruitful and multiply" seem to have lost their meaning among many. On entering the marriage relation the understanding is reached that the union shall be a childless one. With reference hereto statistics show some phases that fill one with anxious concern for the future. In the last years the proportionate number of births shows a steady decrease. In 1850 to every 1,000 women of child-bearing age there were 626 children, in 1870, 572; in 1890, 485; in 1900, only 479; a continuous decrease. During the period between the first national census and the last one, 1900, the average number in the American family has decreased from 5.8 to 4.6. The proportion of children to the number of women has in this period been reduced by one-half, that is, the proportionate number has been reduced in about 100 years by 50 per cent.

If during this period we had had no immigration the comparison would be much more unfavorable. In this respect our American stock stands in a more unfavorable light than does our immigrant population. In the period between 1890 and 1900 the excess number of births over the deaths per 1,000 foreign born was 36.5 and among the native Americans only 19.5. In the Yankee state of Connecticut it stands as follows: Foreign born 42.5, native American, 1.8.

If the future depends upon our native stock the prospect is certainly gloomy; as a people we would soon be at the end of our career. If immigration would not make good our losses we would soon be where France now is. During the past year in that country the deaths out-numbered the births by about 28,000. One-sixth of the French families are without children, one-fourth have only one child, one-fifth only two children. The average number of children in the French family has decreased to three. The self preservation of a nation requires four children to the family.

The native women of Massachusetts give birth to only 7/11 as many children as the German immigrants of that

state. Without doubt the Yankees as a race are dying out. However much one may militate against immigration, eventually we have to thank the oft hated foreigner that we as a nation have a future.

A specialist may tell us how matters stand and how our people strive against being the chosen instruments of God for the peopleing of the earth with its noblest creatures. J. M. Rubinow, M. D., of Washington, D. C., states in the "American Journal of Sociology", Vol. 12, p. 629: "The desire to prevent conception has become dominant among women of the great middle class of this country, and in my own medical experience, which lasted only four years, I met hardly a single middle class family in which this was not general, often before the first child was born. Moreover the growing desire to escape the natural consequences of normal married life, has created a new mental disease, the fear of conception, which makes a mental wreck of many a normal and healthy woman. Last but not least, since our form of marriage has not even begun to adjust itself to this almost universal fear of parentage, unsatisfactory marriage relations at home lead by a narrow but hardly straight path to prostitution, and it is no secret to the specialist in venereal diseases that the social evil is supported by married men no less than by unmarried."

And where pregnancy has actually taken place an unnatural miscarriage is often superinduced. Judge John Proctor Clark makes the claim that in New York alone 100,000 abortions take place annually, and in Chicago 6,000 to 10,000. From 20 to 25 percent of the pregnancy cases end in abortions and of this number at least the half are of a criminal nature. (See Journal of the American Medical Society, 1908, page 958.)

These conditions almost cause ones hair to stand on end. When even a worldly minded doctor asks: "With feticide among our best element, and with a constantly increasing influx of degenerates from foreign countries, what can be expected of us as a nation a few generations hence?"

what should we as Christians say, yes we pastors who stand as watchmen upon the walls of Zion, what should we say?

Are only the heathen among us guilty of such abominations? Sorry to say it but we must answer, no. Ofttimes those who would have it appear that they are leading godly lives, yes who are prominent in Christian congregations are guilty of these things. When we carefully look about in our own congregations we find that they are not proof against this abominable influence. The baptismal registers of our larger and older congregations enter a humiliating testimony against us. The number of unmarried, the number of married without children and the one-and-two-child marriages have increased also among us. In corroboration we cite a few cases from the parochial reports in our Ohio synod. We shall limit our citations to the three older districts, the Western, the Northern and the Eastern. In each district we shall take the three largest congregations. The period considered covers 20 years, 1888-1906.. In the table following we quote from the printed synodical reports, giving the number of those entitled to communion, the number of baptisms and the percentage of baptisms to the communicant membership.

	Communicants		Baptisms		Percentage	
	1888	1908	1888	1908	1888	1908
Western District:						
Columbus	700	625	50	34	7.	5.5
Hamilton	650	642	69	33	10.6	5.2
Richmond	631	629	24	16	3.8	2.5
Northern District:						
Ft. Wayne	750	950	47	20	6.2	2.1
Galion	540	504	25	20	4.8	3.8
Woodville	460	820	25	24	5.4	2.9
Eastern District:						
Allegheny	875	1,200	72	62	8.5	5.1
Canton	490	480	51	34	10.4	7.
Butler	488	675	48	40	9.8	5.9

Taking the nine congregations together we find that the percentage of baptisms to communicants in 1888 was 7.3, in 1908 4.4. Accordingly in less than a quarter of a century the fruitfulness of these congregations has decreased by nearly one-half; and certainly these congregations do not stand alone. In other congregations, especially among the older ones, conditions are not any better.

The above figures create suspicion. Every one of us may, however, without these figures, recall cases in his own community where young native American couples are quite well satisfied with one or two children, while their parents who had come from Germany were proud to have ten or twelve. When today we speak of a family of twelve children, as a rule the children are grown-ups. So numerous a progeny in a younger family is such a rarity that it becomes conspicuous and, not seldom, a subject of ridicule. Prof. Edward Ross of the State University of Wisconsin is certainly correct when he says: "Parents who trust in Providence and hold with Luther that God makes children and will provide for them are rare now-a-days." This situation indicates that our congregations are conforming to this world. Yes the contempt for the blessing of children has invaded the church. With pity, if not in derision, are those looked upon who are plagued with such a "rich" blessing. On the other hand those are looked upon with envy to whom the stork seldom if ever comes. Yes among those who would call themselves Christian there are many who are "much obliged" for children. We cannot explain in any other way the dwindling of our baptismal registers.

The most revolting means are used to prevent pregnancy, and should it unwittingly occur, abortive means are used to dispose of the fruit of the womb. We doubt whether conditions were worse in ancient Sodom. Many a wretched woman would rather lie on the operating table than on the child-bed. Yes many a one has been taken to the insane asylum or laid in the grave simply because she did not want to become a mother. Unprincipled doctors carry on their damnable practice so publicly that the spar-

rows on the roof know where one can get "help" should the danger inadvertently arise that a child might be born. In the public press all manner of methods are advertised that are to unfailingly prevent or destroy conception. Let us hear what a specialist says. Walter B. Dorset in an article in the *Journal of the American Medical Association*, 1908, on the subject of Criminal Abortion writes: "Self-induced abortion or abortion produced by a fashionable or fad doctor is as we know a fruitful cause of the horrible pus cases in which we are now and then called to operate. This fad doctor is one with a lucrative practice, and is often the lion at social functions. He it is who empties the uterus in cases of emesis gravidarum without racking his precious brain in trying all recognized remedies and methods to check the vomiting. He it is who finds so many cases of contracted pelvis where it is utterly impossible to do anything but an early abortion to save the woman's life. He it is who finds so many cases of retention of menses that require dilation and curetment. He it is who finds the urine "loaded with albumen" necessitating an immediate emptying of the uterus to prevent death from Bright's disease. Such men and women prostitute the profession of medicine and should be exposed."

Not only women but also men, through surgical operations, maim themselves to destroy every possibility of their having issue. It is awful to what cunning deviltry men will resort to escape the duties which God has laid upon those who would enter the married estate and whom He would have be fruitful. All the wisdom of modern medical science is pressed into service that sexual intercourse may be indulged in and yet escape its legitimate results. It seems as though the devil himself had sworn to exterminate us, and indeed he is on the right road to accomplish his purpose.

II. CAUSES.

If we inquire into the causes of the decreasing number of births we will find that they may be divided into two

classes, natural causes and causes governed by the human will. It has been stated that our people are naturally not as fruitful now as they were a hundred years ago. Increasing culture shows quite naturally a decreasing fertility. As a nation increases in prosperity so it decreases in fruitfulness. It is true that the poorer and more uncultured stratas in society show the most rapid increase. We, however question very seriously whether the cause must be sought in nature. It is evidently true as one has expressed it, that the large families live in the small houses, and the small families in the large houses; but we doubt whether opulence or culture in themselves, apart from the will, forces the birth-rate downward. In fact the very opposite should be true. Where the support of progeny is already guaranteed there the birth-rate should be higher than where with the coming of every child comes also the anxiety for its support. Prof. Ross of the University of Wisconsin claims: "In the face of hobby riders I maintain that the cause of the shrinkage in human fecundity lies in the human will as influenced by certain factors which have their roots deep in the civilization of our time."

Yet we may speak of an increasing involuntary childlessness. There are plenty of couples who would rejoice greatly to have a child or two, but who must wait in vain, and for whom in this respect, all medical science can render no assistance. In what follows we do not desire to throw suspicion on every couple having no children. God alone knows why this or that couple, though ardently desiring, are denied the blessing of having children. God keep us from uncharitable judgments. But it is a fact that venereal diseases, even when they are supposed to be cured, are the most frequent cause of sterility. Through illegitimate sexual intercourse before marriage many a man has made the procreation of children impossible. In many a wife, who has taken this scourge with her into wedlock or who has been inoculated with it by her husband, all possibility of fruitfulness has been destroyed. But on this delicate point let us also hear what the specialist has to say. Joseph

Tabor Johnson, A. M., M. D., of Washington, D. C., expresses himself in the "Journal of the American Medical Society," 1907, as follows: "One may safely state that gonorrhea is the most frequent of adult diseases. The lowest estimate which we meet in recent literature is that at least 75 percent of the male inhabitants of our cities between the ages of 18 and 28 have had or now have this disease. Its frequency is placed by many at a much higher rate, varying from 75 to 95 percent. It is probable that the latter figure is more nearly correct than the former. This is enough to fill one with horror.

It was formerly believed that in nine out of ten childless marriages the fault was that of the wife. It is now known that in a much larger proportion than was suspected the husband himself is steril, and that in a great number of cases this sterility is caused by the effects of gonorrheal infection. * * *

Morrow has pointed out that gonococcal infection is a more potent factor in the production of involuntary race suicide than syphilis by the sterility induced in both sexes; but more frequently in women on account of the ascending destructive and incurable infection of the tubes and ovaries.

Noegerath has expressed his belief that 50 percent of female sterility is caused by gonorrhea.

The phase of the gonococcus infection which especially interests and occupies us today is its influence as a depopulator. This influence is again shown in the great number of mutilating and unsexing operations which are required to save the lives and restore the health of a large number of infected women. The oft repeated statement is familiar to you all, that at least one-half of the abdominal operations of the world are necessitated on account of gonorrheal infection. While this statement is startling, the sad part of it is that it falls far short of the actual facts.

The depopulating influence of this specific infection is seen again in the production of what has come to be known as "one child" sterility. It is possible for a woman who has gonorrhea in the anterior portion of her birth canal to

conceive and to give birth to a child. The child has, however, a very dangerous gauntlet to run to be born alive, as well as to escape ophthalmia neonatorum, which statisticians tell us is the cause of about 30 percent of the blindness in this country. * * * The aptitude of a gonorrhoeic woman for conception is often extinguished by the first pregnancy, the one child representing the sum total of her reproductive energy."

Surely here the word finds its fulfillment: "I the Lord thy God am a jealous God, visiting the sins of the fathers upon the children unto the third and fourth generation of them that hate Me." Yes God is not mocked, the face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. Ps. 34:16. Evil doers shall be cut off, Ps. 37:9. When the wicked are cut off thou shalt see it, Ps. 37:34. How often are these warnings repeated in the Scriptures; but the world is blind and will not be warned.

But aside from the natural causes in the decrease in the number of births we must also consider the causes dependent upon the human will. Here we must begin with "lack of the fear of God". Men fear no longer Him who said, "be fruitful and multiply", therefore are His laws trampled under foot. Men consider not that God discovers all secret sins. Men inquire not of His will but consider only their own conveniences. Men look not upon themselves as God's implements and His representatives but as their own lords and masters. This Godless generation not only declares "there is no God" but also acts accordingly. Without doubt the falling away from faith and the increasing Godlessness are the most potent causes for despising the blessing of children.

Closely allied herewith is the aversion to cross-bearing. Many women seek to escape the pains of pregnancy, the birth throes and the burden of rearing children. They no longer want to bow to the words: "I will greatly multiply thy pain and thy conception; in pain thou shalt bring forth children". Men no longer desire to bow to the words:

"In the sweat of thy face shalt thou eat bread". More pleasure and less work is the motto of our times. We have become a sensual people and it would seem that we crave the baser desires, and here children are in the way. On this subject we quote the above mentioned Prof. Ross: "Wants and tastes once confined to the social elite spread resistlessly downward and infect the masses. Tidal waves of imitation carry the craving for luxuries hitherto looked upon as the prerogatives of the rich, among millions of people of limited means, and these in their endeavor to gratify their newly acquired wants learn to economize in offspring. The little stranger trenches on raiment, bric-a-brac, upholstery, travel and entertainment. Here the decencies, there the comforts, yonder the refinements and vanities of life compete with the possible child and bar it from existence".

The modern lady of fashion would rather fondle and caress a lap-dog than a child of her own flesh and blood. Because the child brings with it labor and care and hinders the parents in following the pleasures of this life it must be smothered in the womb. As sensuality increases the number of children decreases. The number of children must be limited because of the excessive cost incident to the following of the follies of fashion.

Avarice is also a cause for the decreasing number of children or the absence of them altogether. To raise children costs money. Where money has become a god, even the fruit of the womb must be sacrificed to this modern moloch. The shining gold is dearer to the avaricious than the golden locks of an innocent child. The number of children is oftentimes limited in order that the inheritance may fall into larger shares. Shame on the avarice that loves mammon more than a housefull of happy, healthy children. Surely that must be a shrivelled soul that would sacrifice the most sacred instincts in nature for riches.

III. CONSEQUENCES.

What are the consequences of this contempt for the blessing of children? This question may be answered both

from a civil and from an ecclesiastical point of view. Let us look at the matter first from a civil point of view. We strive after progress in the arts and sciences; we are proud of our wealth and our education, but what boots it all if we as a people are dying out? The home, the family, is the foundation of our public welfare. But how can the family exist without children? The barbarians inherited the culture of ancient Greece and Rome. But they inherited only the ruins. With us it will not be any better. Of what value are outward appearances if internal decay is hastening our destruction. Greece was a land of culture. Rome gathered treasure from all parts of the world and yet these powers went down in shame and disgrace. It is true the Roman empire was destroyed from without but only after it had become rotten from within. We will fare no better. Where the holiest affections, the love of wife and child, are smothered there also the love of country will eventually vanish. Where children are not wanted the brothel soon crowds out the home. Nothing so rapidly eats out the vitals of our well-being as the propensity to the social vice. Manly strength and womanly charm must wither away at its poisonous breath.

Flats, apartments, boarding houses, hotels and clubs enter strongly into competition with the plain children-blessed homes of our best citizens. In all of these substitutes children are either not allowed at all, or at best are only tolerated. With the plain home also go the simple customs and virtues upon which our national well-being so much depends. Just as certainly as God destroyed Sodom and Gomorrah by the fire of His wrath just so certainly will we not be able to escape this wrath if we continue on the way which we have chosen.

It is a miserable delusion to believe that through the limiting of the number of children to one or two we can improve the quality at the expense of the quantity. The best and noblest of our citizens have not sprung from families where the one and two children system had been introduced. Generally they sprang from large families. Au-

dubon was the 21st child in the family, Daniel Webster the 7th, Benjamin Franklin the 17th, Schubert the 12th, Luther was one of eight and Melanthon one of five children. The danger of pampering and distorting the education is much greater where there is but one child than where there are a number. Not only the quantity but also the quality of our people is in danger where there is a willful limiting of progeny.

But not only is the future in danger, the present even is not safe. God is not mocked. The laws of nature cannot be trampled upon without suffering the consequences. It has already been pointed out that the more the blessing of children is despised the more the social vices gain the upper hand. The sexual nature can not be eradicated. If the sexual desires cannot be satisfied in the divinely appointed way many resort to the most unnatural vices which in their turn bring sickness, misery, death and destruction. Because of such abominations the Canaanites were destroyed, yes the land spewed them out, Lev. 18, 25. This is written also as a warning to us Americans. Judgment is already being visited upon us; were we not blind we could notice it. The increasing weakness of the female sex; the horrifying increase in the number of abdominal operations among women are in no small percentage due to the artificial means used to prevent pregnancy and birth. What shall become of our nation when the fathers are infected with venereal poison and the mothers are sexually ruined? Only one question applies here, is it yet possible to save our people? Are we not already lost beyond hope of rescue?

Let us listen to what a physician has to say. J. Newton Hunsberger, M. D., expresses himself in the Journal of the American Medical Association, 1907, as follows: "Do we understand and fully appreciate what this (the decreasing birth rate) means? It means that the curse of selfishness is sapping the very roots of life. It means the decay of spiritual ideas and the death of true patriotism. It means the breaking up of homes. It means the divorce court and the triumph of sensualism.

"The responsibility which children bring inculcates self-denial and self-restraint. Thinking for others becomes a habit. Those who are childless, through their own wrong doing, do not know the pleasures of self-denial, their natures become narrow, selfish and warped and their souls atoms. It is a truism that from large well-born families come the best citizens. They early learn self-reliance; are free from false sentiment; are tolerant and helpful to each other, and loose the egotism and self-consciousness so commonly seen in an only child. Luxury seldom enters into such homes. Satiety is unknown with its blazé expression. Want may even show its gaunt form. But in spite of all this there are more manly men and womanly women found in large families and more real happiness, than is ever dreamed of by a childless couple or where a single child is surfeited, stunted and spoiled by needless luxury and display. The large families of our forefathers were big factors in the building of our nation: while we are slowly but surely drifting to the shoals of a decreasing birth rate, on which France has already stranded her best hopes, with its selfishness, worldly prudence and sensualism for which it stands sponsor."

Let us look at this contempt for children also from the side of the church. From this point of view the consequences are not only deplorable but even terrible. We also as a church die out when we strive against having progeny. Only through our children is the future of the Evangelical Lutheran church secured. Of what value is it, that God has given us the pure doctrine if we have no children to whom we can leave this priceless treasure? Strangers, not only as to nationality, but also as to faith will occupy the places which should have been occupied by our Lutheran children. If we Lutherans do not provide recruits the Roman Catholic Italians, Slovaks, Croatians, Poles and the Russian Jews will. God preserve us Lutheran Germans and Scandanavians from the sad history of the Puritan Yankees in the East. If they had not received new life through our blood they would long since have died out.

But if we follow them in race suicide we must also share their fate. The well filled school houses of the Roman Catholic church are its hope for the future. Let us see to it that ours do not remain empty or we must surrender the field to Rome. Where the love of wife and child is forcibly suppressed it is not possible that there should spring up any love for one's fellow men. And where there is no love for our neighbor there can be no love to God and no faith. The well being of the church rests upon that of the home. And where the blessing of children is despised there we cannot speak of a Christian home. The word applies both as a command and as a promise, "Be fruitful and multiply." All zeal for the work of the Lord is nothing but miserable hypocrisy when we trample this injunction under our feet and contemptuously despise His best blessing. Here we Evangelical Christians should be as a salt in the earth. Woe be to us if the salt have lost its savor; it is thenceforth good for nothing, but to be cast out and trodden under foot of men. This word will be fulfilled as surely as the Lord is God and His word the eternal truth.

(To be continued.)

NOTES AND SKELETONS ON THE GOSPELS OF THE CHURCH-YEAR TAKEN AND AR- RANGED FROM VARIOUS SOURCES.

BY REV. B. L. WESTENBARGER, MASSILLON, O.

DAY AFTER CHRISTMAS.

John I, 1-14.

I. "The Evangelist speaks of the Word which, when the first creatures were called into being, was already in existence, hence is eternal; which, moreover, from eternity, was in the closest and most intimate communion with God, nay, in its very essence and nature was Himself God. Consequently this Word is a person of the Godhead, and that person who is the personal revelation of God, the

personal divine Word, the second person, God the Son."—Stellhorn.

8. *The Same*—This Word. (Comp. Gen. 1, 1.)

3. *All Things*—All things without exception. (Ps. 33, 6; I Cor. 8, 6; Eph. 3, 9; Col. 1, 16; Heb. 1, 2; Rev. 4, 11).

4. *In Him Was Life*—In Him was life essentially and originally for the universe. He is therefore the source of all life, natural, spiritual and eternal. (John 5, 26; I John 5, 11). *And the Life was the Light of Men*—True life cannot exist without light. As Christ is therefore the essential and original source of life, He is also the essential and original source of light of men. (Jno. 8, 12; — 9, 5; — 12, 35; — 12, 46). *Light*—Truth and holiness or that which is needful for man's salvation. Christ was this light of men from the beginning.

5. *In Darkness*—That condition into which man was plunged through his fall into sin,—a spiritual darkness. *Comprehended it Not*—Did not take it in to their soul's salvation. (John 3, 19).

6. *Sent From God*—(Comp. Mal. 3, 1; Matth. 3, 1; Luke 3, 2; John 1, 33).

7. *To Bear Witness of the Light*—This he did indeed. (John 1, 29; Luke 3, 15-18; Mark 1, 7-10; Matth. 3, 7-15). *Through Him*—Through his preaching.

8. *He Was Not That Light*—Many were disposed to believe that John was the Messiah. (John 1, 19-20; Luke 3, 15).

9. *That*—That light to which John pointed. *Lighteth Every Man, etc.*—The light of the world. (John 9, 5).

10. *He Was in the World*—He had always been in the world (v. 3-4), for by Him all things consist (Col. 1, 17), but through the preaching of John and Christ's incarnation he was in the world in a special manner. *The World Knew Him Not*—This was no fault of God's. (Is. 5, 3-7).

1. *His Own*—His own people after the flesh, the

Israelites (Luke 19, 14; Acts 3, 26; Acts 13, 46). *Received Him Not*—Did not believe on Him.

12. *Received Him*—Received Him through faith. *Gave He Power to Become the Sons of God*—God does this through His appointed means.

13. (See John 3, 3).

14. "The coming of the Word into this world consisted in this that the true, eternal Son of God became a true and perfect man, uniting our human nature with His eternal divine nature in one person, and then for some time dwelling among men as one of their number, in the deepest humbleness, yet without any sin; and this in order to redeem the human race from sin and all its consequences by His vicarious life, sufferings, and death (Phil. 2, 5-8). Since, however, even in His deepest humiliation He still was the Son of God, He sometimes, as in His miracles, caused rays of His glory and majesty, a glory and majesty as it belongs to the only-begotten Son of the heavenly Father, to shine through that veil of humiliation, so that men might be the more willing to receive Him by faith. In word and deed He revealed Himself as the possessor of all the grace and mercy and all the knowledge of God and His will that we miserable and blind sinners stand in need of in order to be saved. His disciples saw this with amazement and wonder, and have told us of it."—Stellhorn.

SKELETONS.

I. WHO IS THE CHRIST CHILD?

- I. HE IS TRUE GOD (V. 1-13).
- II. HE IS TRUE MAN (V. 14).

2. THE CHRISTMAS MYSTERY.

I. IT IS A GREAT MYSTERY.

A. In the Christ child are two natures—human and divine.

1. The proofs,
2. Names.

- 3. Attributes,
 - 4. Works,
 - 5. Honor.
 - B. These two natures are personally united from which follows a communication of the attributes of both natures.
- II. IT IS A COMFORTING MYSTERY.
- A. Why is it comforting?
 - 1. Because God becomes man that He may be able to suffer and die.
 - 2. The eternal Light assumed human form, that He may light us in our spiritual darkness, because man is unable to behold God in His divine light.
 - B. To whom is it comforting?
 - 1. Comfort is merited for all.
 - 2. Participants, are those only, who suffer themselves to be brought to the Light and embrace It.
3. WHY SHOULD OUR FAITH NOT BE OFFENDED IN THE LOWLINESS OF OUR SAVIOR?
- I. BECAUSE HE IS A GREAT AND GLORIOUS SAVIOR.
 - A. He was from all eternity.
 - B. He is the second person of the Trinity.
 - C. He is the creator of heaven and earth (Vs. 1-3).
 - II. HE IS THE ONLY SAVIOR.
 - A. In Him alone is life and light (v. 4).
 - B. Without Him all is darkness (v. 5).
 - C. Therefore John's office was to direct all men to Him (Vs. 6-8).
 - D. Therefore it is so deplorable that most Jews and Gentiles reject Him (Vs. 9-11).
 - E. But all who receive Him are made God's children (Vs. 12-1).

III. HE IS A LOVING, KIND AND GRACIOUS SAVIOR.

- A. He is our Brother.
- B. He dwelleth among us (His poverty or lowliness for our sakes).
- C. Though His glory is divine, it is not a consuming fire.
- D. But full of grace and truth (V. 14).

SKELETONS 1-3 SELECTED.

SUNDAY AFTER CHRISTMAS.

Luke 2, 33-40.

33. *His Mother*—The mother of Jesus. *Marveled*—That a man, who for the first time saw their child, should know more about Him than they knew themselves.

34. *Blessed Them*—Wished them God-speed. *Is Set*—"Lit. 'lies': perhaps the figure is akin to that of the stone lying on the path, which is to some a stone of stumbling, to others a stone of support"—Hom. Com. (Is. 8, 14-15; Rom. 8, 32-33; I Pet. 2, 7-8). *For the Fall*—Those that seek heaven through their self-righteousness fall over Christ (Hos. 14, 9; Is. 8, 14; Matth. 21, 44; Rom. 9, 32; I Cor. 1, 23; I Pet. 2, 8). *Rising Again*—Those who, by the grace of God believe in Christ, make Him the Stepping Stone unto salvation (Hos. 14, 9; Rom. 9, 33; I Cor. 1, 24; I Pet. 2, 7). *A Sign Which Shall be Spoken Against*—"He, indeed, is also the sign and banner raised by the Lord Himself to manifest unto men His gracious will and the true way to happiness. But not all, even in Israel, believe this sign; on the contrary, many gainsay, thus increasing their guilt and punishment."—Stellhorn.

35. *A Sword*—Not to be understood literally. The cruel treatment and even death that Christ should receive at the hands of his enemies before her eyes would be a sword piercing her soul (John 19, 25).

36. *A Prophetess*—A woman who had given herself wholly to the service of God in the temple. (Comp. Ex. 15, 20; Judges 4, 4; II Kings 22, 14; Acts 2, 18; Acts

21, 9). *Great Age*—Perhaps 103 years old. If she was married at youngest marriageable age, 12, and had lived with a husband seven years, she was 19 years old when she became a widow and she was a widow eighty-four years.

37. She gave her entire time to the service of God in His temple.

38. Being guided by the Holy Spirit, she recognized in this child the Savior of the world. For this she gave God thanks and out of a thankful heart spread the glad tidings to all with whom she came in contact, and especially to those that were looking for a Savior.

39. *All Things*—Including the special commands given by the Lord to save the Child Jesus' life from the wicked hand of Herod. *Nazareth*—That the prophecy might be fulfilled, He shall be called a Nazarene (Matth. 2, 23).

40. "At Nazareth the child grew in body and soul, the special grace of God resting upon Him."—Stellhorn.

SKELETONS.

I. JESUS THE ROCK.

I. A ROCK FOR THE FALL OF MANY.

A. The certainty of this fact (V. 34).

1. Foretold by the prophets (Is. 8, 13-15).
2. Experienced in the history especially of Christ's life.

B. The explanation of this fact.

1. Not on account of an absolute or antecedent will of God (John 13, 16; Ezek. 33, 11; Mark 16, 15).
2. But on account of man's willful resistance, or of the consequent will of God, which is, that he who refuses the salvation offered in Christ must perish. (I. John 3, 18-36).

C. The warning contained in this fact.

II. A ROCK FOR THE RISING OF MANY.

A. Who are these?

1. Those who rightly use the means of grace.
(Simeon and Anna going to the temple).
2. Those who permit themselves to be brought
to a knowledge of their sins and their need
of a Savior.
(Simeon and Anna look for redemption).
3. Those who are brought to faith.

B. What do they engage in?

2. Give thanks to God for the blessings of a
Savior.
2. Continue instant in prayer for themselves
and others.
3. Confess Christ before their fellow men.

—*Selected.*

2. *Int.* Christmas gone; lights are out; but the Gift
itself remains; He was meant not only for Christmas, but
for all time.

Today we see him in temple, 40 days after. In time,
the gifts of friends are seen at true value, useful or trivial;
what about the Christ-child?

The Christ-child Presented in the Temple.

What do you see?

- I. *As look on parents*, see that He is a child which
makes one marvel.
 - A. Would-be wise of world study to ignore Christ:
 - B. But the truly great marvel.
- II. *As look on Simeon*, reminded what a great gift
Christ is.
 - A. Wicked and misguided men seek His overthrow.
(Herod, Highpriest, etc);
 - B. But Simeon sees in Him a rock to stand on.

- III. *As look on Anna*, reminded that we should serve Him all our days.
- A. Anna served her life long, and in Christ found special reason;
 - B. So from childhood to old age find reason to serve God, in Christ.
- IV. *As look on the Child itself*, see how we should wax strong in spirit.
- A. The Child human as well as divine; small and grew;
 - B. Learn from Him, in what respect we should grow.
- L. H. B.

NEW YEAR'S DAY.

Luke 2, 21.

21. *Eighth Day* — All male children were to be circumcised on the eighth day (Gen. 17, 12; Lev. 12, 3). *Circumcision* — An Old Testament sacrament. A rite by which Christ was put under the law that He might fulfill it for us (Gen. 17, 9 sqq.; Gal. 4, 4-5). *Jesus* — Savior. So named by the angel when He was conceived (Luke 1, 31).

SKELETONS.

I. THE SACRAMENT OF CIRCUMCISION.

- I. OF THE OLD COVENANT (With hands).
- II. OF THE NEW COVENANT (Made without hands).

Dr. Loy on the Gospels.

2. ONLY IN THE NAME OF JESUS CAN WE ENTER UPON THE NEW YEAR.

I. WITHOUT FEAR WE CAN LOOK BACK UPON THE OLD YEAR.

- A. Our sins are forgiven for Christ's sake.
- B. God is gracious to us and this grace hath permitted us to complete the old year.
 - I. Many have been cut off before the end of the year.

2. If God would have dealt with us according to His justice, we would have been cut off all alike.

II. CONFIDENTLY WE CAN LOOK UPON THE COMING NEW YEAR, BECAUSE WE KNOW:

- A. To Whom we can look for help in the new year when we are overcome by sin.
- B. Where to get strength to lead a godly life, and to fight against flesh, world, and the devil.
- C. Where we can find consolation in our needs, troubles, and finally death.

Introduction to the same: Reference to New Year resolutions of the men of the world, and the fact that the Christian begins his New Year in the name of Jesus. The name of Jesus stands at the very threshold of the New Year.

— *Selected.*

3. CHRISTIAN NEW YEAR THOUGHTS.

I. OUR LIFE IS SHORT AND TRANSIENT, BUT SANCTIFIED THROUGH CHRIST.

- A. Short (eight days whether we look upon childhood, youth or old age. Eccl. 11, 10; Gen. 47, 9; Ps. 90, 9-10; Josh. 4, 14).
- B. Christ sanctified it.
 1. Though God, yet He lived a human life, from childhood to manhood.
 2. Without Christ man's life would be but the beginning of eternal death.

II. OUR SINS ARE MANY BUT CHRIST BORE THEM ALL.

- A. Our sins are many.
 1. Even our conception and birth are sinful.
 2. In the year our actual transgressions of the law are many.
 3. God's wrath and displeasure we have often merited.

B. Christ bore them.

1. His (sinless) conception and birth sanctified our (sinful) conception and birth.
2. His voluntary fulfillment of the law is our righteousness (Rom. 5, 18-19).

III. OUR SALVATION IS NOT IN OUR POWER, BUT IS GIVEN US ALREADY IN CHRIST JESUS.

A. Not in our power (John 1, 18; 1 Cor. 2, 14; Phil. 2, 13).

B. Given already in Christ Jesus.

(Application — faith in Jesus.)

*Selected.**(To be continued.)***FUNERAL SERMON.***

BY REV. S. SCHILLINGER, A. M., WEST ALEXANDRIA, O.

Text, Psalm 66, 16.

Sorrowing Widow, Mother, Sisters, Relatives and Friends:

We are again called upon to witness the sad truth of mortality. We have before us a young man of but three decades and one year. If life is sweet at any time it surely is at that age. When considering his young widow, his widowed mother and two sisters, and that he being the only son and brother, we would say, humanely speaking, "that he had much for which to live." If we had had it to decide, he would be alive now, hearty and strong. But God's thoughts are not our thoughts, and His ways are not our ways. God had a different course marked out for him than we, and called upon him to seal, with his young life, in the prime of manhood, that for which He wanted him to live. As God's children, it behooves us now to be resigned to His good and gracious will. To wish him back would be to wish him a misfortune. Such wishes indeed

*Preached for a young man 31 years old who died with tuberculosis.

crowd themselves into our hearts. We do not just say that they are sinful. Martha said to Jesus, "Lord, if thou hadst been here, my brother had not died."

They are a mistake common to the infirmities of our flesh. But suppose those lips now sealed in death should speak; what do you think they would say? Would they be apt to speak of the paltry affairs of this world? Would they lavish their strength in praise of the sinful pleasures of this world? Or would they not much rather, after having tasted the sweet pleasures of heaven, say: "Come and hear all ye that fear God, and I will declare what he hath done for my soul." This is what the Psalmist, the man after God's own heart, lavished his strength in proclaiming. That which God did for their souls is what the Patriarchs of old saw with the eyes of faith, for they saw the Son of God, the promised Messiah, the Savior of the world, "the Lamb of God which taketh away the sin of the world," the Rock of salvation, the Door to the kingdom of heaven. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth."

"But now they desire a better country, that is a heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." God gave it into the heart of the Psalmist also to know what wonderful things God did for him; therefore he exultantly exclaims: "I will go into thy house with burnt offerings; I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble."

His soul was comforted in trouble. Our souls must be comforted in this hour of sadness by the precious Word of God. The Psalmist again says: "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law," and once more: "For thou, O God, hast proved us; thou hast tried us, as silver is tried."

May you be further comforted in your great affliction while we consider by the grace of God

WHO ARE EMBRACED IN THE WORDS OF OUR TEXT?

Answer:

I. *They who hear.*II. *They who fear.*III. *They who veer.*

"Come and hear." Nathanael first learned with the sense of hearing from the lips of Philip that they had found Him of whom Moses and prophets wrote, and then when Nathanael doubted whether anything good could come out of Nazareth, Philip said to him: "Come and see." Hearing is faith's seeing. Mercy comes to us by the ear-gate. Hear, and your souls shall live! "Jesus saith unto him: Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet believed." That means blessed are they who hear and believe. Believe what?

I. That God created them, and that to His glory. That is the object of the creation. Come and hear how wonderfully God has made you to His glory. There is much comfort already in knowing that God is our Creator and that we are His creatures. If this were not true the Scriptures would not so frequently speak of the wonderful works of the creation, among which man, who was made a little lower than the angels, is chief among the visible creatures. Because God created man a rational being, giving him body and soul, therefore His praise from man is the more highly pleasing in His sight. This is what the true child of God ever remembers, and keeps steadily in his mind that the highest aim of his life is the glory and praise of his God. The Psalmist says: "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works, and that my soul knoweth right well." In every age the children of God catch the refrain of David's song. and from truly believing hearts, praise their Creator who has so fearfully and wonderfully made them. In this truth they find comfort in the hour of death, for they know that

they do not leave this world as the brute, but that there is another world, a world of perfect happiness for all believers, in which they shall enjoy a perfect realization of the glory and praise of Him who made them so wonderfully.

2. But we want to hear also how wonderfully God has redeemed us. It calms our troubled souls in the hour of affliction to be assured that God so loved us that He gave His only begotten Son to die for our sins. This is, no doubt, also what the sacred singer had in his mind when he said: "Come and hear . . . and I will declare what he hath done for my soul." He hath redeemed it from sin, from death and from the power of the devil. This is the comforting truth Jesus imparts to Martha and Mary in time of affliction, when their only brother had died, for He said to them: "I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." These are words of comfort when the soul is sad, and the truth they express centers in the work of redemption. Come and hear therefore, not only upon ordinary occasions, but when your hearts would almost break with sadness over the death of loved ones, what the dear Savior has done for you when He suffered and died upon the cross for your sins. Some think it is inappropriate to preach the Gospel upon a funeral occasion, but did not the Savior die? and He died that we might be comforted at all times, and particularly in the hour of death. Where is the Christian's comfort if it is not in the Savior and in the great work He accomplished?

3. "Come and hear . . . and I will declare what he hath done for my soul," are comforting words directing the believer to Christ's perfect righteousness, a righteousness in which he shall appear before his God having his sins cancelled. This is the comfort the Lord gives the body of believers called the Church, of which our departed young brother was a member. We are told that "Christ also loved the Church, and gave himself for it; that he

might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5, 26-27. This is the truth which soothes our weeping hearts in this hour of sadness. We have the assurance that if we are church-members in the true sense we shall be presented by the Savior to our heavenly Father, and He will accept us without the least objection. If He is satisfied with the righteousness His only begotten Son acquired He will be satisfied with all who are found in that righteousness. "Come and hear," therefore, of Christ's righteousness and be comforted in the sure hope that the departed young brother is now enjoying that righteousness in presence of his God.

4. God has not only prepared salvation for us through His beloved Son, Jesus Christ, but He prepares us for salvation. He regenerates and sanctifies. "Come and hear" . . . what God has "done for my soul." He has made me a new creature. He has brought me out of the kingdom of darkness into His glorious kingdom of light. Jesus promised His disciples a Comforter who should lead them into all truths. That Comforter has come. He is the Holy Spirit. He prepares us through the Word and sacraments to accept Christ's righteousness by faith. That is the way and the only way to become God's dear children. no wonder the Psalmist so confidently exclaims: "Come and hear . . . and I will declare what he hath done for my soul." He realized the awful condition of his soul before conversion, and now he realizes his peaceful relation to God after conversion. This is what every true Christian must and will experience. This is, no doubt, what your husband, son and brother would say if he were to speak to you this moment. This he realized. Not simply they who hear are embraced in the words of our text, but

II. *They who fear.*

1. Of course the Word of God must be heard, and

our departed brother heard it. But there is more necessary than simply to hear. The rich fool, of whom we read in the gospel, heard the word, but he did not fear God, therefore he was a miser, who hoarded up everything that grew on his land, and wanted to enjoy it all himself. "But God said unto him: Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?" Do you remember that each definition of the commandments begins: "We should fear and love God," etc? There is a true fear; hence our text says: "Come and hear, all ye that fear God." They who fear alone will understand. It is not a slavish fear, but a holy fear which possesses the child of God. It is a fear which clears away the mist and darkness which beclouds the soul of the unregenerate. It is a fear which subdues proud reason and brings it into believing obedience to the profound mysteries of salvation. "The fear of God is the beginning of wisdom." Every true and humble Christian stands in holy awe of God's Word. The proper understanding, the understanding which God would have people obtain from His Word, will be obtained by that heart only which possesses this holy fear. The various conclusions derived at in our age is evidently due to the manifold attitude of people to the Word of God. Too many people read the Bible as they read a secular newspaper, or a book on science, allowing their blind little reason to judge in spiritual matters. That is why the doctrine of the Trinity and the Divinity of Christ is denied by some professed Christians. By many reason is allowed to judge in the sacraments of Baptism and of the Lord's Supper; hence the true doctrine of both is denied. Where the true fear of God does not exist in the heart devastation must follow.

2. They who fear alone will believe what God would have them believe. That is, believe His Word in the simplicity of a little child. As a little child unreservedly believes a worthy parent so should we believe God's Word; yea even more so, for a worthy parent is notwithstanding

fallible but God is infallible. He cannot and will not deceive us. It is therefore a flagrant arrogance for men to explain God's holy Word agreeable to their insignificant reason. True fear will not allow one to quibble with the teachings of God's Word. That is why the Psalmist says: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." It is impossible to attain to a pure Evangelical faith where this holy fear does not actuate the heart. Our departed brother can be classed among those who feared the Lord, and in child-like simplicity accepted and believed the Word of God though he could not grasp its mysteries with his reason. He was never heard criticizing the profound doctrines of salvation. No scoffing word was heard from his lips. As it becometh a true Christian he humbly sat at Jesus' feet.

3. They who fear God alone will listen to the Word with an interest that will benefit their immortal souls. That is after all the only right way to listen. Fault-finders and people who will not suffer the Word of God to correct them, do not listen from the right motive. When people have pet sins, and the moment they hear them reprov'd, become offended and leave the church, they have not listened in the spirit of humility. The humble Christian is willing to be corrected, and is thankful that his heart has been set aright. He is always willing to learn more of the truth that he may be protected against error and established in his faith in the God of his salvation. That he may be thus protected he must constantly stand in the attitude of true fear and love to his God. There is a fear and love which are harmonious, and they together awaken that keen interest which fills the soul, and enables it joyfully to exclaim: "Come and hear, all ye that fear, and I will declare what God hath done for my soul." Only he who stands in holy awe of the Word of God will be enabled rightly to realize what great things God has done for his soul. Not without a cause do both the Psalmist and the wise man say: "The fear of the Lord is the beginning of wisdom." Not only is that said, but "the knowl-

edge of the holy is understanding." Prov. 9, 10. We therefore aver that a saving understanding of holy Scripture depends upon an attitude of holy awe. Such awe is not found in the person who rejects what does not suit his fancy. We never observed that spirit in our departed young brother. Although he had his weaknesses, as we all have, he was willing to concede the truth when he saw it in the light of God's Word.

4. Furthermore, they alone who fear God in the sense of Scripture will join in praising their great Benefactor. This is the final manifestation of the soul that truly hears and fears. That sweet fear which enables one to resist sin, afterward fills the heart with rejoicing. There is a sweet satisfaction when, by the grace of God, one has resisted sin. It is only by the grace of God that the Christian has that holy fear which enables him to resist sin, on account of which he then rejoices and thanks God for the victory He gave him over the devil. It was that fear which enabled Joseph to say to Potifer's wicked wife: "How can I do this great wickedness and sin against my God?" Joseph was a youth, by the grace of God, whom the youth of our age and of all ages would do well to follow. He was kind but resolved, he feared God, but he did not fear man. He would not sin though the prison doors stood wide open for him. In him we have a model example of true fear and love of God. Such fear keeps the Christian not only from sinning against the moral law, but it puts him on his guard in every important step in life. He is careful with whom he goes into business, that he may not be associated with men who would be a snare to his faith. A young man, whose heart is filled with the true fear of God, will be exceedingly careful when he chooses a companion for life. He will be careful that she is a Christian, and they are of one mind pertaining to the doctrines of salvation. In this our departed young brother manifested his wisdom. He chose a lady of his own faith, that they might undisturbed worship at the altar of their Savior. He carefully avoided the mistake which has

caused many a one to become indifferent, and finally to fall away from the church entirely. Oh, what a sad mistake many a young man makes in this regard! He takes a wife and therefore he cannot come. Luke 14, 20. Oh, that young people would take warning!

But finally not only they who hear and fear are embraced in our text, but

III. *They who veer.*

1. As soon as one learns what is sin, by the grace of God, he must turn away from it. The Christian turns away from the wickedness of the world. Veering means turning from one course to another. It is used to designate the mariner's skill in turning his vessel from dangerous shoals and reefs in the ocean. There are many dangerous places on the Christian's journey over the ocean of life. His faith in Jesus Christ is the pilot. It will guide him aright through the most dangerous places on his difficult voyage if he does not allow his flesh to interfere. The flesh is bent upon beclouding the eyes of the pilot. If the flesh is followed one will be sure to be dashed to pieces among the shoals. The devil and the world are ever busy in their effort to wreck the vessel. The Christian must be constantly on the alert plying his veering skill with the utmost dexterity. There are many shoals and reefs on his voyage. There is the shoal of avarice, of intemperance, of pride, of carnal pleasure, of idolatry, and many more. If he would reach the haven of life safely he must be veered from all these dangerous shoals and reefs. The precious Word of God will veer him safely if he only does not interfere. As soon, however, as he becomes a little careless and indifferent, he is failing to veer from a dangerous shoal. As soon as he begins thinking he does not need to be so conscientious about hearing the Word of God regularly he is steering toward a reef. If he thinks he does not need to be so particular about believing the doctrines of salvation, that he can reject some because the world makes fun of them, he is ready to be dashed to pieces upon a

dangerous rock. When the Psalmist says: "Come, and I will declare what the Lord has done for my soul," he means to say not only that his soul has been redeemed by the precious blood of his Savior, but that the Lord has veered it from destructive places. Such places must be pointed out to the Christian; the Word of God points them out and gives him wisdom and strength to steer clear of them.

2. But what follows veering from dangerous reefs and shoals? Steerage into smooth and safe waters. Thus veering from evil ways means to turn to the good. As soon as Zaccheus was converted, what did he say? "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I will restore it four-fold." Do you see how ready he was to do good and to right his wrongs? That is the course every true Christian will pursue. The Holy Spirit moved Zaccheus to make that declaration. But the Holy Spirit works through the Word. The most important good work which we, by the grace of God, can do, is to turn to God's Word. The merciful God invites, yea pleads with us to return to Him and He will have compassion upon us. This is what He exhorts back-sliding Israel to do. Though they had gone upon every mountain and under every green tree, and there played the harlot, yet the Lord says: "Turn thou unto me." Jer. 3, 7. Again He addresses backsliding Israel through His prophet: "Go and proclaim these words toward the north, and say: Return, thou back-sliding Israel, saith the Lord, and I will not keep mine anger forever." Jer. 3, 12. If, after having committed great wickedness, the children of Israel should turn unto the Lord and He would hear them, and not keep His anger forever, how much more will not He hear us who cry unto Him in this time of sadness! Truly, He hears us, as He heard the Psalmist, and caused him to realize what He had done for him. Therefore the Psalmist so eloquently exclaims in the words of our text: "Come and hear, all ye that fear God, and I will declare what he hath

done for my soul." He turned the Psalmist from wickedness, by bringing him to a knowledge of his awful sins, unto that which is good, viz: to salvation in the Lord Jesus Christ. This is what the Lord in His mercy has done for us also. Our eternal salvation depends upon being rightly veered. This is our comfort in this hour of bereavement. We believe that we have a young man before us whom God turned, and who by the grace of God allowed himself to be turned to the good as it is found the Savior. May He keep us in the same way until we meet again to part no more! Amen.

NOTES AND NEWS.

BY G. H. S

INTERNATIONAL BIBLICAL RESEARCHES IN PALESTINE.

Rather singularly Palestine is the last of the specifically Biblical lands which is being ransacked by the archaeologists for materials in the work of Biblical research; but a characteristic feature of the work is that, while in Assyria, Babylonia, Egypt and elsewhere the savants and societies of different nationalities have been laboring side by side, but perfectly independently, the work in Palestine within the last few years has been characterized by an internationality not met with elsewhere. An excellent account of this work is furnished in a recent French work, entitled *Canaan d' apres L'Exploration recente*. Par C. P. Hughnes Vincent (Paris, Libraire Victor Lecoffre, 1907, pp. 488), from which we quote the following details and data:

The spark of international interest in the archaeological treasures of Palestine were felt for the first time about fifteen years ago in several of the leading Christian lands, and the work done in this direction since has shown a remarkable co-operation and mutual assistance and encouragement. While the English were the first on the ground, they were soon followed by the Americans, the Germans, the German-Austrians and the French. England began its work

in southwestern Palestine in 1890, under the leadership of Professor Flinders Petrie, whose magnificent researches in Egypt had won him an enviable reputation. His first important find was the site of the city of Lichis, which in that important year of 701 at the time of the expedition of Senharrib against south western Syria was for a time his headquarters (2 Kings 18, 17, sqq.). He discovered this city in the hill called El-Chesy, and this was now examined in detail by the American savant, Dr. Bliss, who worked according to the principle that only a small archaeological territory should be investigated, but this be done thoroughly. Since 1898 a number of other places in south western Palestine have come under the archaeologist's pick and spade, especially was this done in Sandohannah. The result of the investigation, based largely on the character of the utensils, clay vessels, etc., found in such great abundance, have shown that there are in all these sites different strata of deposits representing different periods and types of civilization, some reaching back into centuries antedating the occupation by the Israelites. In fact, these finds are confirming what has been concluded from other reasons, namely that before the days of Joshua already Palestine shared largely in the culture and civilization of the western peoples of Asia, of which Babylonia was the headquarters. The work was further continued by Professor Sellin, now of the University of Rostock, who was financially assisted by capitalists and the Academy of Science in the Austrian capital. He transferred his researches to the north and in recent years examined thoroughly the Tell-el-Ta'annek, on the southern border of the historic plain of Israel. Among the surprising finds he made were twelve uniform tablets, the first with one exception of their kind unearthed in Palestine, which were translated by his collaborator, the Assyrologist, Fred. Hrozny. These finds happily supplemented those discovered in El-Chesy, and made it possible for the first time fully to understand the latter. The one tablet found in El-Chesy, in conjunction with the Ta'annek tablets, which turned out to be an archive of King Ishtarwasher, preserved after the

manner described in Jer. 38, 14, prove that in Palestine too, at this age, as was the case in Egypt according to the Tel-el-Amarna letters the Babylonian cuniform language was the common means for international and official correspondence. But the key to the solution of a number of historical empires in the early history of Palestine was discovered in the ruins of the city of Gezer, somewhat south of the road from Jerusalem to Jappa, which city was given by the King of Egypt to Solomon when he married his daughter (1 Kings 9, 16). These researches were carried on by the French archaeological Clermont Ganneaer and published by the Academy of Inscriptions and Belles Lettres in Paris, the topographical work being done at the request of the Academy by M. J. Lagrange, now of Jerusalem. On the basis of his drawings the English Palestine Exploration Fund sent Dr. McCaister to unearth this ancient site of religious culture and infant sacrifices. In the meanwhile the German Palestine Society has been at work in the city of Megiddo, the scene of the decisive battle between King Nacho of Egypt and Josiah of Israel in 608. The finds here made are being studied by the veteran Palestine authority, Dr. Schumacher, of Haifa, who among other things has discovered a real stone with the Phoenician and Old Hebraic inscription "Shema, the Servant of Jerobeam," which dates from the tenth pre-Christian century, as Jerobeam I. is meant, and this is accordingly the oldest specimen of Hebrew writing extant.

The volume of Vincent is embellished with 310 pictures of archaeological finds, and being himself an inhabitant of Jerusalem he has been in a condition to judge of these researches intelligently. In some cases he antagonizes the results claimed by the savants. Thus e. g., Bliss insisted that in the eight strata found in the ruins of El-Chesy there were the remains of eleven different cities; but these, it is now seen, do not represent so many different types of civilization and culture. In the *Beilage*, of the Munich *Allgemeine Zeitung* of Munich, Professor Ed. Koenig, of Bonn, reviews at some length the work done by international schol-

arship for the investigation of Palestine, and concludes that other and richer finds yet await the archaeologists' work. He emphasizes the fact that co-operation of savants from different lands, as seen in this work in Palestine, will mean a good deal for the rapid and successful prosecution of the archaeological researches.

The latest expansion of the Palestine work has been undertaken during the present spring by the German Archaeological Association of Jerusalem, supported by the entire Protestant church of the Fatherland, and headed by Professor G. Dalman, of the University of Leipzig. For the first time researches are being made in the eastern part of the country, the site chosen being old Jericho. Almost on the very first day and only a few feet below the surface, utensils, weapons, vessels of various kinds, evidently reaching back to the days preceding the capture of the city by the Israelites, were unearthed in large number. Professor Dalman expressed the firm conviction that an abundance of archaeological treasures will be discovered here.

GILGAMESH AND ST. PAUL—A REDUCTIO AD ABSURDUM.

The fundamental and basic principle of the popular advanced school of Biblical research of the day, the so-called religico-historical (*religionsgeschichtliche*) is the claim that the religious teachings of both the old and the New Testament are not the product of revelation and inspiration but the natural result of contemporaneous and older religious development in Israel and in nations with whom Israel came into contact, notably Babylonia. This was the issue at stake in the famous Dèlitzsch Babel-Bibel controversy, of more or less blessed memory, and this idea is the heart and soul of the entire series of *Religionsgeschichtliche Volksbücher*, popularizing this newest form of advanced Biblical theological criticism, the combined editions of which have now almost reached a half million copies, showing what phenomenal interest is taken in religious problems in our date and day.

Probably the most persistent and extreme representative of this principle is Professor D. Jensen, the assyriologist of the University of Marburg, who two years and more ago published a ponderous tome of more than a thousand pages entitled *Das Gilgamesch-Epos in der Wettiliteratur*, in which in a very positive manner it was claimed that the famous Babylonian Gilgamesepic is the source of nearly all the leading Old Testament stories, especially concerning the Patriarchs Moses, David and others, as also of the entire Jesus story of the New Testament. The whole was Panbalyonism run mad. As this work received, as it deserved, a rather cool welcome at the hands of both theologians and philologists, who have taken offense at its radicalism, Jensen has returned to the fray in a new work, in which Paul also is included as an adaptation from Babylonian sources. This work is entitled *Moses, Jesus, Paulus. Drei Sagenvarianten des babylonischen gottmenschen Gilgamesch* (Moses, Jesus, Paul: Three Story Variations of the Babylonian God-Man gilgamesh). The irritation of the author appears in his subtitle, which reads *Eine Anklage wider Theologen und Sophisten und ein Appell an die Laien* (a charge against theologians and sophists and an appeal to laymen). It has just been published by the Neuer Frankfurter Verlag in Frankfurt a. m.

In this new and sensational work the purpose is not exactly to prove that such a person as Paul never existed, but it substantially robs this most historical of all historical persons in the early apostolic church of his historical character and prominence by making him merely a reflex and an adaptation of characteristics and acts ascribed to Gilgamesh in this great Babylonian epic, and thus reduce to an absurdity the whole new school of criticism. This is done by Jensen by placing side by side data, facts and events ascribed to Paul in the Acts and the Epistles—which according to our author are naturally all unauthentic—and similar matter found in the Gilgamesh Epic. A selection of such parallels from Jensen's new book makes decidedly interesting reading and at the same time is an

ad oculos demonstration of the kind of argumentation resorted to by not a few representatives of this advanced school. The following is a specimen of such parallels:

GILGAMESH.

1) The people of ancient Babylon are oppressed by Gilgamesh, a wicked ruler.

2) Gilgamesh dreams of a star that has descended from heaven.

3) Gilgamesh dreams that a certain man is coming to him.

4) Eaboni, a powerful man created by the gods for the special purpose of helping the people, and Gilgamesh meet.

5) These two become brethren, as Eaboni neglected to do the gods' behest and is misled to become the friend of Gilgamesh.

6) Gilgamesh shows Eaboni royal honor.

7) Eaboni escapes to the desert, probably because he fears the suspicion of Gilgamesh, who had had a dream concerning him.

8) Eaboni returns to Erech, the capital city of Gilgamesh, in consequence of a command from heaven, and with Gilgamesh accomplishes great things.

9) In order to save his life Xisuthros, the Babylonian Noah, builds a ship, to whom Gilgamesh, who on account of a conflict with the goddess Istar was to die, had fled, as his immortal ancestor, proposing to get his counsel concerning "life and death."

PAUL.

1) Paul persecutes the Christians.

2) Paul sees Christ in the vision on the way to Damascus.

3) Paul sees in a vision that Ananias is coming to him.

4) Ananias and Paul meet.

5) Ananias calls Paul a "brother".

6) Ananias baptizes Paul.

7) Paul goes to Arabia.

8) Paul returns to Damascus.

9) In order to save his life Paul is to go to Rome on a ship to appeal to the Emperor.

10) Xisuthros tells Gilgamesh how with his family he had sailed over a mighty flood and had thus saved his life.

11) Xisuthros describes the flood as a fearful storm, destroying all things.

12) The ship of Xisuthros lands on the top of a mountain.

13) Xisuthros after sailing fourteen days determines to see if the waters have fallen.

14) After landing Xisuthros sacrifices to the gods.

15) The god Ellil tries to destroy Xisuthros.

16) The god Ea saves Xisuthros.

17) Xisuthros is made a god by Ea.

18) He reaches the abode of his blessed Master in the West.

19) A great battle in Elam.

20) Return of the two heroes Gilgamesh and Eaboni.

21) The favorite of Istar, Gilgamesh, becomes a weakling, because he disobeyed her.

22) Gilgamesh is charged with having cursed the goddess.

23) Gilgamesh as a punishment must fight with a powerful stear, sent by Anu, the father of Ista, as a punishment, but he slays the stear.

24) Gilgamesh goes to the West to escape the death that is threatened.

10) Paul again sails with his friends over the ocean.

11) The storm on Paul's sea voyage to Rome.

12) Paul and Barnabas land in Cyprus.

13) On Paul's journey to Rome after 14 days they see land and they measure to see how deep the water is.

14) Paul kindles a fire after landing.

15) The soldiers on the ship want to kill Paul.

16) The commander of the ship saves Paul.

17) Paul is regarded as a god, because he escapes destruction.

18) Paul reaches his Imperial Lord in Rome.

19) Debate in Jerusalem with the older apostles.

20) Return of Paul and Barnabas to Antiochia.

21) The lame man at Lystra.

22) Paul regarded as Jupiter, is declared to be blasphemous.

23) Paul is stoned, but escapes with his life.

24) Paul goes Westward.

25) He comes to Phoenicia on the seacoast.

26) Here he meets the boatsman of his armahoor Xisuthros, who has come from the distant West.

27) In Phoenicia he finds the "maiden", the goddess of wisdom. Her name is Siduri.

28) Gilgamesh, at the advice of the boatsman, fells trees to make a raft, with which to cross the wide (Mediterranean) sea as far as the dangerous "waters of death" (probably west of Gibraltar).

29) With this boatsman he sails across the ocean.

30) Gilgamesh falls into a deep sleep, although he had been told that he must stay awake six days and seven nights, in order to secure the immortality he deserves: and he thus forfeits this blessing.

31) Xisuthros succeeds in awakening the sleeping Gilgamesh, by giving him seven mysterious loaves of bread baked by his wife.

32) Gilgamesh, in accordance with divine command, washes himself in the "sweet water", and this as a means of witchcraft, aids him to retain his life.

33) Gilgamesh in Phoenicia loses his means of witchcraft in Phoenicia and deplores that he must now die.

25) Paul comes to Troy on the seacoast.

26) In Corinth, on the sea, he finds Aquila, who has come from the West (Rome).

27) In Philippi Paul finds a hand-maiden who has the spirit of prophecy.

28) Paul together with Aquila work at their trade as tentmakers.

29) Paul sails with Aquila to Ephesus.

30) The boy at Troas sinks into a deep sleep and falls out of the window to his death.

31) Paul awakens the dead boy to life again.

32) Apollo is baptized

33) Paul in Phoenicia is warned that he is in danger of losing his life.

Naturally these parallels are being discussed with considerable vigor by religious journals. A characteristic comment is made by the *Kirchenzeitung* of Leipsic in these words:

It is indeed hard to take these parallels of the Marburg savant seriously. If ever it were true that "*Si duo dicunt idem non est idem*" (If two say the same then, it is not the same) it certainly is the case here. According to this method of Jensen, a Luther, a Bismark and even the well known Zeppelin would be turned into modern representatives of the Babylonian Gilgamesh. The method is thoroughly unscientific and uncritical. The mere fact that two persons or events in history have kindred characteristics is no evidence at all that they are in any way connected. Yet Jensen takes himself and his hypotheses serious, declaring that the whole Old and New Testament history together with that of Jesus and Paul has now been completely exploded.

Such radical innovations and wild guesses are often the way by which real new results find their entrance into science, but such hasty and generalized hypotheses are anything but a finality. Theology and Biblical science will have nothing to fear of their ramparts being destroyed by the waxen arrows of a Jensen and his kind. *Sapienti sat!*

WHAT IS LEFT?

The "Independent" gloats over the refusal of the Chicago Baptists, to oust Prof. Foster and over the similar action of the New York Presbytery in admitting to ordination several students of Union Seminary who were charged with denying the faith of their Church. The "Independent" asks this question and proceeds to answer it thus:

"The teachings of Jesus in the three Gospels are left, the Fatherhood of God, and what constituted the bulk of Jesus' teaching, namely the supremacy of the spiritual, the genuine religion of the heart as against any shred of all the formalities of religion; the rule of self-sacrificing love

as something vastly more than bare justice or righteousness. In fact it leaves us the plain obligations of nearly all the Bible, but it leaves out as uncertain or less important certain doctrinal statements found also in the Bible, or at least, deduced from it and made much of in theology. One may go through the whole Old Testament and find no condition of salvation that is not involved in character, to do justly, to love mercy, and to walk humbly before God. The bulk of the New Testament means the same thing, with its insistence on repentance for sin, and love the fulfilling of the law. But after our Lord's death emphasis was put on believing in Him; but it would be an error to regard this as annulling or even limiting the conditions elsewhere generally given. He that tried to follow Christ sufficiently believed in Him. Indeed, to sorrow for wrong done, to seek a better life and a Christly character is all that we can do. How and why our Heavenly Father can accept us, and what the Son or the Holy Spirit do for us, belong to God and not to us. The most ignorant man who loves and tries to obey his Father in Heaven and is ready to sacrifice himself in love for his neighbor, is as true a Christian as Augustine or Calvin or Wesley. And this much is left. It will save a man, will save the religion of Christ, but will not save all Christian theology."

So this is what the higher criticism, the new theology, leaves us of the cherished teachings of the Bible: a more or less refined heathenism, with everything distinctly Christian carefully eliminated. We repeat it: we thank the "Independent" for this plain statement of the case, for we are sure that nothing further is needed to open the eyes of all who are willing to see.

WHO WROTE HEBREWS?

Professor Harnack has found a supporter for his theory that it was a woman who wrote this Epistle. Dr. Rendel Harris in his book, "Sidelights on New Testament Research," endeavors to show that there are evidences of a

feminist tendency in this Epistle. For his main prop he singles out the eleventh chapter, which contains a long list of Old Testament heroes, all of whom are presented as examples of faith. Dr. Harris' argument is about as follows: Two women are included in this roll, Sarah and Rahab, and the author seems to drag them in unnecessarily, because Sarah does not appear as a believer but as one who doubted the divine promises, and Rahab because of her character. In addition to the mention of these two there is the statement that women received their dead raised to life again; this passage is made to refer to the Shunamite woman, 2 Kings 4, and to the widow of Särepta, 1 Kings 17. The failure of the author to mention by name the two prophets who performed these miracles — think of it! — is urged as a proof of feminization. That is, the prophets are passed over and the women referred to because the author was a woman. And not only this, but Dr. Harris assumes that originally there was a longer list of heroines in the Epistle, that the text was tampered with at Rome, where the name of the writer was also suppressed. He gets this notion from the Epistle of St. Clement of Rome, which contains the following passage: "Many women were made strong by the grace of God — performed many manly deeds — Judith went forth to the camp of the aliens." This, he thinks, represents the original text. Like Dr. Harnack, he inclines to the views of dual authorship because of the frequent transition from "we" to "I". One of these occurs in the eleventh chapter, verse 32, "time would fail me to tell." But as he has pointed out before, in this very passage the original Greek has a masculine participle. This knocks the prop from under the whole argument.

All of this may do very well for summer reading, says an exchange, but unless the critics can furnish arguments a little more cogent, many shall feel justified in holding with the majority of Christians in all ages that St. Paul wrote Hebrews.

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A BI-MONTHLY JOURNAL
DEVOTED TO THE INTER-
ESTS OF THE EVANGELI-
CAL LUTHERAN CHURCH

Edited by Prof. Geo. H. Schodde, Ph. D., Columbus, Ohio.

Vol. XXX

AUGUST, 1910.

No. 4

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THE FIRST CONVENTION OF THE LUTHERAN EDUCATIONAL CONFERENCE.

BY PRESIDENT L. H. SCHUH, PH. D., COLUMBUS, O.

During the last winter, Rev. F. G. Gotwald, York, Pa., General Secretary of the Board of Education of the General Synod, issued a circular asking all the Lutheran institutions whether if such a conference were called they would be represented. The circular touched a responsive chord and over forty institutions agreed to send representatives. On account of the great distance, it was thought best to arrange for two conferences, one east and one west.

The eastern conference for all Lutheran schools east of Indiana was held at Harrisburg, Pa., June 23-24, 1910. There were representatives of thirteen schools; some, however, had several delegates. Rev. J. A. W. Haas, D. D., was elected Pres.; Rev. L. H. Schuh, Ph. D., First Vice-Pres.; Rev. A. Fritz, A. M., Second Vice-Pres.; Prof. F. B. Sawvel, Ph. D., Sec'y.

There were four sessions held, in which the following papers were discussed:

"The Advantages of an Association of the Educational Forces of the Lutheran Church," Prof. A. J. Bowers, D. D., Newberry College, Newberry, S. C.

"The Present Status of Lutheran Educational Work in America," Prof. Frank B. Sawvel, Ph. D., Thiel College, Greenville, Pa.

"The Aim and Scope of Seminary Instruction," Rev. J. A. W. Haas, D. D., President Muehlenburg College, Allentown, Pa.

"Educational Standards of Denominational Colleges," Rev. J. A. Singmaster, D. D., President Theological Seminary, Gettysburg, Pa.

"The Religious Care of Students in Lutheran Institutions," Rev. C. T. Aikens, D. D., President Susquehanna University, Selinsgrove, Pa.

"The Advantages of Combined Academic and Industrial Courses," Prof. E. M. Stahl, A. M., Principal Glenville Academy, Glenville, Pa.

"Our Attitude Toward the 'Carnegie Foundation,'" Rev. C. G. Heckert, D. D., President Wittenberg College, Springfield, Ohio.

"The Lutheran Preparatory School," Prof. J. L. Kistler, Ph. D., Hartwick Seminary, Hartwick Seminary, N. Y.

"How Obtain Our Own (Students who belong to us)," Rev. L. H. Schuh, A. M., Ph. D., President Capital University, Columbus, Ohio.

"The Work of Beneficiary Education," Rev. D. H. Bauslin, D. D., Hamma Divinity School, Wittenberg College, Springfield, Ohio.

"The Educational Needs of the Lutheran Church," Rev. S. G. Hefelbower, D. D., President Pennsylvania College, Gettysburg, Pa.

The conference was most helpful to all who took part. It was remarkable to see how our Lutheran schools in all parts of the east are practically wrestling with the same problems, lack of funds and equipment, the raising of entrance requirements, etc. Evidently in all quarters there is a serious effort to hold these schools to the intention of their founders and to make them handmaids to the church. There was no sentiment whatever to let down the denominational bars to secure the good will of the Carnegie Foundation. The discussion of the various papers crystallized in a few resolutions which set forth the opinions and convictions of the men present. We quote a few of them.

"Resolved, That the entrance requirements of Lutheran colleges ought to be those of the section in which the school is located."

Inquiry brought out the fact that some of the schools meet the requirements of the College Association of their state or come up to the standard generally accepted in their community. But it also became evident that most of them admit candidates on less scholarship than the schools around them, and that their degrees do not stand for the same work for which other schools give a degree. Some of these schools have made plans by which the course of study will be raised and these plans will be operative in one or two years. The general opinion was that both in the interests of our seminaries and of our work generally the course should be raised. The lowest entrance requirements were demanded by schools in the South and by Capital University. Will the Alumni please sit up, rub their eyes and take notice and help us raise the entrance requirements at our school.

"Resolved, That the maximum number of hours of class instruction for a college professor be sixteen."

This resolution was passed in the interests of better scholarship by the Professors. It was agreed that no teacher can do the maximum in quantity and quality, and that with the demand of the times it is essential to keep the hours of class instruction within that limit. There was surprise expressed when it was learned that at our school not a single man had as few as sixteen hours of class work and that in a few instances the double amount of recitations is demanded. "The North Central Association of Secondary Schools and Colleges," which covers many eastern states, will not admit to membership any college or high school that demands seven periods a day of a teacher. But we are doing it and on some days even more. Is it any wonder that the scholarship of our men suffers and that men become physical wrecks? Can we afford to do it any longer?

"Resolved, That one or two fellowships be established at each college for the purpose of training professors of our schools."

All these schools experience difficulty in case of a

vacancy to secure the proper help. In most instances the institution must turn in and make a professor as best it can. But this is a serious handicap. The experiment may prove a failure. The man who has chosen some other line of work cannot always successfully be revamped and the school awakens in a few years to the fact that it still has no teacher. Besides, if the man called from the ministry or elsewhere is a success, while he is getting his experience the work suffers. It is just as legitimate for a young man to prepare for higher teaching as for the pulpit. The seminary has been provided to train candidates for the pulpit, but no provision as yet has been made in any school to prepare men for teaching in the colleges. It was recognized that while many universities give the work required, they do not give it in the spirit which the church requires. If we want men who can step into the vacant professorships the church must offer the opportunity of preparation. \$12,000—\$15,000 would establish a fellowship at our school. A hopeful candidate could enjoy it one or two years, could pursue advance work under the older men and could teach several classes. This would put a limited number of men at the disposal of the college when they are needed.

"Resolved, That our Lutheran schools provide such courses as will enable young men to enter upon technical courses."

It was conceded that Lutheran schools cannot enter upon technical education. The expense is so great that the church cannot hope to enter the field successfully. Yet the trend of modern education is toward the scientific and practical side.

Most of these schools maintain only a classical course. While they offer scientific courses they are so only nominally. They offer the rudiments of the sciences.

It would not be impossible for church schools to enlarge their work and give the preliminary steps of other courses. There are some branches such as algebra, geometry, chemistry, biology, physics, etc., which are funda-

mental to all technical courses. If the schools of the church would offer more work along these lines she would attract more of her own students and hold them longer. The day is past when the majority of our young men will seek a classical education. If we are to secure our young men, we must offer the work, and unless we do this they will not come to us. It would be a great advantage to the church if our youths could be attracted by our church schools and interested there a year or two longer. They would imbibe the spirit of the church and would be fortified against the attacks of infidels and agnostics. The church will get the students when she offers the work, but if she is not willing to do this she must be content to see her sons and daughters go where they can get what success in their life's work demands.

There was a strong sentiment to urge the church to lengthen the seminary course to four years.

Instead of dumping old and helpless men on the Carnegie Foundation for a pension it was the unanimous sentiment of the meeting that the church should make adequate provision for them.

Other resolutions of minor importance were passed. An effort will be made to bring about a national meeting of all Lutheran colleges and preparatory schools in two years. This opportunity for an exchange of opinion and experience was very helpful and should be repeated.

IN HOW FAR IS THE BIBLE TO BE INTERPRETED LIKE OTHER BOOKS?

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

Underlying a large part of the modern debates and discussions on Biblical problems are differences with regard to the principles of the interpretation of the Scriptures, although this fact does not always appear at once or on the surface. It will be remembered that it was only after several conventions of the Intersynodical Conference

on the subject of Predestination and Conversion had been held, that it was discovered that behind and beneath the dogmatical and exegetical controversy there was a cardinal difference between the Missourians and the Ohioans on the hermeneutical principle of the Analogy of Faith, and that an agreement between the opponents on this matter of Scriptural interpretation must be reached before it would even be possible to come together on the real problems that were *sub judice*.

It is for a similar reason that the discussions between the advocates of the orthodox school of theology and of the protagonists of the so-called "advanced" or radical class at present is almost useless. The one regards the Scriptures as the inspired word of God, containing a revelation from on high for the redemption of mankind, while the latter see in the books between the covers of the Bible only the record of a human development of a naturally highly religious people. How can opponents regarding the Scriptures from such diametrically opposed and contradictory viewpoints come to an understanding as to the interpretation of what these Scriptures teach and say? No debate or resultant agreement are possible unless there is a common middle ground between the contestants. He who regards the Scriptures as the inspired and hence infallible and errorless revelation of the Spirit of God can never in the interpretation of the Scriptures come to an agreement with him who regards the Biblical books merely as the product of human pens and minds, hence subject to all the weaknesses and errors of human literary productions. The first, when he approaches a problem, say of gospel harmony or seeming contradiction in the Scriptures, will from the very outset and *à priori* declare that such a contradiction does not exist here and that the difficulty will vanish when fairly investigated or that this harmonizing is only beyond human view, although really existing; while the second will not only admit the possibility of the error, but in all probability will insist that it does exist here, even if shown plausible ways of its solution. Back

of the disagreement lies a difference in a principle of interpretation, and it is for this reason, if not for others, that in reference to many of the Biblical debates of the day we can ask the question "*cui bono?*"

The most comprehensive and at the same time most fundamental problem in this respect is doubtlessly the question: In how far must the Scriptures be interpreted in accordance with the same rules which apply to the interpretation of other books, and in how far have we a right to apply principles in the explanation of the Bible which we cannot use in the elucidation of purely secular works? Of course, if the Bible is throughout a work like Homer, or Vergil, or Dante, or Shakespeare, or Goethe, and if it is not a *sui generis* product, then no rules that are not applicable to the latter can be applied in the former. If, however, the Scriptures constitute a class of literature by themselves, unlike in any respect or character to the other specimens of world literature, then, in so far as they differ from the latter, we can apply rules of interpretation in the case of the Bible that could not be recognized when explaining other literary products. In other words, the principles of interpretation in the case of any literary work will be dependent on the character and nature of the book. An historical and a work of fiction will not demand the same rules of interpretation; and the differences between a poetical and a prose work in this respect will be apparent at a glance. The same fact obtains in Biblical literature. The question whether the Song of Songs, or Canticles, is an allegory or not is as old as Biblical exegesis. He who finds with the modern critic in the Fourth Gospel only the theological reflections of the early post-apostolic church and not a historical account of what Jesus said and taught, will not interpret this "finest of gospels", as Luther called it, as the church has done from the beginning. If the modern critic is right in declaring that the book of Jonah is a poem and not history, then that book cannot be interpreted as Christ employed it and as Christian theology has been accustomed to look upon it. The same fact obtains in

smaller divisions of the Scriptures. If the story of Dives and Lazarus is real history, then every statement it contains can be utilized exegetically and dogmatically; if, on the other hand, it is only a parable, we have a right in interpretation to discard the "ornamentation" and retain only the substance in searching for its lessons and its applications. The question, accordingly, as to how far the Bible is to be interpreted like other books and in how far not, will be dependent on the answer given to the preliminary question as to the character of the Bible.

What kind of a book then is the Bible? Briefly answered, it is both human and divine, according to its own teachings. Peter declares that the holy men of God did the writing, but that they did this as they were moved by the Spirit of God. Paul declares that all the Sacred writings of the Scriptures were inspired by God, so that two agencies were co-operative in the production of these books. Herein lies the difference between the Biblical and other literatures, as in the former, though not in the latter, a special divine factor was operative, and it is this feature that demands for the interpretation of the Scriptures rules that are not applicable to secular literature. The great difficulty in the solution of the problem is to determine exactly where the line of demarcation is to be drawn between the human and the divine factor in the production of the Biblical books. It is just in proportion as the one or the other of these two factors is unduly emphasized that either inspiration is denied practically *in toto*, or else extreme mechanical theories of inspiration are advocated. It is of course thinkable that two persons can co-operate in the production of a written document, and yet this may be totally in product of only one of these participants. When a merchant dictates to his stenographer a business letter, the latter may spend more actual time and labor in the production of this writing than the former, yet it is only the mind of the merchant which has produced the letter, while the stenographer has acted only in the capacity of a machine. His individuality or influence no-

where appears in the character or contents of what he has written. In reality there is no co-operation of the two agents in the production of such a document.

Was this the condition of affairs in the production of the sacred writings of the Scriptures? Those among our dogmaticians who were accustomed to speak of the sacred writers only as "amanuenses," or "clerks", evidently had a conception of this kind in explanation of the way in which the divino-human production of the Scripture books was brought about. Some, perhaps most phases, of the so-called "accommodation" theory are the outgrowths of this tendency, according to which the marked peculiarities and differences between Biblical writers in style, language, forms of thought, and the like, is to be explained on the ground that the Holy Spirit accommodated Himself to the individuality of the separate writers in his "dictation" of what He revealed to them and through them. It is hard to see in an "accommodation" theory of this kind little more than a *deus ex machina*, born out of the ungrounded fear that the verbal and complete inspiration of the Scripture would suffer, unless some theory of this kind would be adopted to protect the divine and errorless element in the Scriptures against the possibility of harmful influence of the human element. In formulating any theory of inspiration of the Scriptures, a sharp distinction must be drawn between the *fact* of inspiration and the *explanation* or philosophy of this fact. The fact as such is amply proved by the express statements of the Scriptures concerning themselves, by the use made particularly in the New Testament of some four hundred passages from the Old, and by other reasons; so that the fact of a literal or verbal inspiration of the Scriptures in the sense that each and every word between the lids of the Bible is God's own truth and absolutely reliable and errorless is beyond a doubt to every fair-minded student of the Word; but how this result was achieved beyond the truth that it was the result of the influence of the divine spirit of truth on the human writer, to what extent the human factor and the

individuality of the writers were active in the outcome, how and in what way these two agents co-operated — in short, the whole how of the inspiration process is a psychological and spiritual mystery for which the Scriptures offer us practically no explanation and which really needs none. Suffice it, that we have in the Word of God the absolutely true revelation of God to man, as the result of the power of the Spirit in the hearts and minds of the sacred writers, and act in faith on this assurance without attempting to fathom a mystery which God has not seen fit to reveal to us.

Nor do the Scriptures themselves or Christ and the inspired men of the Bible in the use they make of the Scripture make any distinction between the contents of these books; everything, be it historical, geographical, or what not is considered as correctly reported as if it pertained to the deepest mysteries of faith. Christ regards the case of Jonah as historical and typical every bit as much as he considers David's statement that his own Son is also his Lord as the Messianic prediction. Paul argues from the historical fact of Adam as a common father of all mankind, that the Second Adam is also the common Savior of mankind. There is no Biblical ground, theoretical or practical, for the claim now so often put forth, even by men otherwise warmhearted believers in the truths of God's word, that inerrancy can be claimed only the superhuman parts of the Scriptures, which are naturally above the ken of mankind, and that in all matters that can be learned by the investigations of man, such as historical, geographical, and the like, the Scriptures are purely the product of man. No such a difference is made in the Scriptures themselves, but rather the opposite is the case. "All" Scriptures are inspired. If science and history advocate theories antagonistic to the Scriptures, the latter and not the former can be true. Of course, in all cases the Scriptures themselves must be correctly interpreted; and the history of exegesis shows that in some cases fair science has shown that a traditional interpretation of the Scrip-

tures may be incorrect. Biblical scholars of all schools are practically a unit in the agreement that the Scriptures must be interpreted in accordance with the Copernican and not the Ptolemaic system of astronomy, and that the Biblical statements about the sun rising and setting must be understood as popular conceptions of seeming phenomena just as these terms are used in our own languages. It is not at all impossible that in the light of the wonderful works of God as laid bare by the researches of geology, the world "day" in the 1st Chapter of Genesis will yet be generally interpreted as meaning a period of time; although at present the matter can be said still to be *sub judice*. But correctly interpreted Scriptures and correct science can never contradict each other; if they do, the latter in the nature of the case must be wrong.

Of course any theory that may be adopted in explanation of the manner and not the fact of inspiration must do justice to the facts of the Scriptures themselves. It is a fact that the style of the authors differ materially: Matthew does not write like John, nor John like Paul or James. There is a legitimate sense in which we can speak of a Joannine, a Petrine, a Pauline theology, just as Paul could say to the Corinthians, that he and Peter and Apollos each in his way and manner, served the cause of the one gospel. The presence of all this diversity and difference in manner and even matter, in conjunction with the one spirit of truth common to all the writers, is an interesting and inviting problem but one that necessarily eludes our abilities or grasp and still more to explain. Both elements, the divine and the human are present and in evidence; with the result that what is written is in each and every case God's own full truth.

The practical rules for the interpretation of the Scriptures drawn from these premises are not hard to formulate. The Scriptures are written in a human language for human beings, who think as God made men to think. Accordingly we can not in the interpretation of the Bible apply any rules of grammar or logic that do not apply to

other literatures also. The New Testament Greek has in recent years become more and more apparent as the ordinary Greek of the New Testament days. It is no more a "sacred" Greek, or even a "New Testament" Greek than are countless other writings of that age, and no special rules for interpretation are to be applied. However much we may reject the material use of reason in all matters of faith, the formal use of reason is as applicable to the interpretations of the Scriptures as it is to the explanation of Homer or Horace. That God is both three and one is beyond our conceptions and beyond reason; but if it were taught that God is both one person and three persons at the same time that would be a violation of the formal reasoning power which God has given us also for the study of his Word.

In reality, there is only one cardinal principle for the interpretation of the Scriptures that is not applicable in other literatures, and that is the rule of the analogy of the Scriptures, the absolute agreement of the Scriptures with itself, which becomes a necessity because the different writings were all given by the one Spirit of Truth. Homer may contradict Homer or Hesiod; Tacitus may contradict himself or Livy, but John cannot contradict John or Paul or James. No such a principle as that of analogy of Scriptures, or analogy of faith, or of parallelism, can obtain in the writings of secular authors; and in this important detail Biblical Hermeneutics differs materially from the science of interpretation elsewhere. When Paul says that we are justified by faith alone, and James says we are not justified by faith alone, but by faith and works, the Christian scholars know *a priori* that these passages *must* agree, and that they can be legitimately brought into harmony, and that no contradiction is possible. How he has reached this conclusion is a matter of personal faith on his part, and not a matter of deductive logic. It is not an argumentation in a circle. The *testimonium Spiritus Sancti* convinces him from the outset that the words of the Scriptures are God's own truth, and in each case the examina-

tion of the seeming contradiction shows him that his premises are right. To maintain this is no begging of the question, although the certainty of faith in the inspiration of the Scriptures is not demonstrable by the ordinary rules of logic and reason. This cardinal principle then of Hermeneutics, that the Bible must be interpreted as a divinely inspired book is a matter of faith and spiritual certainty, and this is the deepest and surest kind of assurance that the human mind and heart knows of.

A STUDY OF THE SECOND ARTICLE OF THE AUGSBURG CONFESSION.

BY REV. PROF. WALTER L. SPIELMAN. A. B., HICKORY, N. C.

In entering upon the study of this important and intricate subject of original sin, as treated in the second article of our noble confession, it may not be amiss to inquire why our fathers in preparing the Augustana gave to this subject so prominent a position as to place it immediately after the article concerning God. The reason is plain why they gave the first place to the article concerning God, because that doctrine is fundamental to everything else in theology. But why did they put the article on original sin next? Was it of such vast importance as to merit next place? We answer, Yes; and a little examination will soon reveal how wisely our fathers acted herein, and how clearly they saw the far-reaching bearings of this doctrine upon almost all others in the whole realm of dogmatics.

The position which a religious body takes on the doctrine of sin must necessarily affect for better or worse all the rest of its doctrines. That will more or less affect its views on anthropology, soteriology, the means of grace and the church, as also the central doctrine of justification, and that of sanctification, so closely related thereto.

Let a religious body err in taking a superficial view of original sin, and man's natural condition will not then be considered either very deplorable or very helpless. He will

then be considered as still having by nature much spiritual good and much spiritual power within him.

Again, let a religious body take a superficial view of original sin, and it follows that its doctrine of the work of Christ must suffer thereby. For, if man lost but little by the fall, then he needs but little help, and consequently Christ must also restore but little in the atonement.

Or, again, let a religious body take a superficial view of original sin, and it follows that its views of the work of the Holy Spirit and of the means of grace, especially of the sacrament of holy baptism, must be seriously affected. If original sin be of little consequence, then regeneration is of little consequence, and especially baptismal regeneration must seem both unnecessary and inconsistent. This accounts largely for the loose views of sectarians on the work of the Holy Ghost in the application of redemption, on baptism in particular, and on the means of grace in general. They err in the one, and consequently, to be consistent, must err in the other.

Thus intimately is the doctrine of sin connected with the whole body of Christian doctrine. Little wonder is there, then, that our fathers closed this second article of the Augsburg Confession with their earnest words of warning against "lessening the glory of the merits and benefits of Christ." They had a clear conception of the scriptural doctrine on this subject of such fundamental and far-reaching importance. They saw where danger lurked and error threatened, and consequently, in these few pithy words of this second article they gave clear and by no means uncertain expression to their faith.

For containing within its scope such a wide range of subjects, the lucid and simple wording of this article is a marvel of brevity and conciseness. Let us ever be grateful to our fathers also for this precious article of their matchless confession.

In our study of the article, we shall follow almost the regular order of its wording, since that seems to us to be at once the most natural as well as the most logical. Like

the other articles of the Augsburg Confession, this one was also arranged by our fathers under two main heads, setting forth:

I. THE THETICAL PART, i. e., the statement of the doctrine, and

II. THE ANTITHETICAL PART, i. e., the rejection of contrary errors.

We shall therefore begin with the thetical part, and, in accordance with the text of this part of the article, shall treat it under five theses:

THESIS I.

The cause of original sin is the fall of Adam.

THESIS II.

Original sin is universal in the case of all men who are begotten after the common course of nature.

THESIS III.

Original sin is truly sin, a total moral corruption of the entire man, and consists NEGATIVELY in a want of the fear of God and without trust in him, and POSITIVELY in concupiscence, or sinful fleshly appetite.

THESIS IV.

Original sin condemns and brings eternal death now also upon all unregenerated children of Adam, begotten after the common course of nature.

THESIS V.

The guilt of original sin can be removed only by regeneration.

The significance and internal relation of these theses is about as follows:

Thesis I. shows the origin of original sin.

Thesis II. shows the manner and extent of its propagation.

Thesis III. shows the nature of it as sin.

Thesis IV. shows the effect of it.

Thesis V. shows the only possible manner of the removal of its guilt.

THESIS I.

The cause of original sin is the fall of Adam.

"Also they teach that after Adam's fall, all men begotten after the common course of nature are born with sin, etc."

As to the origin of evil in the world, human systems of philosophy and morals have disputed from time immemorial. Not only do they disagree infinitely among themselves, but their weak and foolish attempts to solve this problem with the poor light of fallen human reason without the light of God's word are worse than futile, and expose all the more fully how blind and ignorant in things spiritual is the human mind, vainly groping about in darkness. Even this fact in itself is already a striking proof of the existence and effects of original sin, and brands with the lie the inconsistent claims of those very systems of philosophy and of religion which deny or deviate from the plain scriptural teaching.

Inasmuch, therefore, as reason, unaided by the light of the divine word is utterly unable to give either a reasonable or satisfactory answer to the question, "What is sin, and how did it originate in man?" and inasmuch as Lutherans, guided by the formal principle of the Reformation, accept nothing but the sacred Scriptures as the rule or norm of faith and doctrine, we turn, like our fathers, in this article of our confession, to the Holy Scriptures alone for light upon this mystery of iniquity and its origin in man. To that divine revelation there given, and to that alone, we must hold, if we would gain the true scriptural conception of original sin.

Of course, it goes without saying, that we accept the

scriptural records of the creation and of the fall of man as recorded in Genesis, as literal truth; as fact, not fiction, not myth, not allegory. To this we must hold fast in the very outset.

There we are told that in the beginning God created man good. There was in man no sin, no evil. He came forth from the hand of his Creator perfect both in body and soul. Let heathenish philosophies and heretical sects presume to teach an eternal existence of evil as well as of good, or let modern unbelief in its mad ravings prate about man's evolution from a lower order of creatures, yea even from a baboon or a monkey as his original progenitor or prototype, such ridiculous declarations need not disturb us, even though they sometimes emanate from men otherwise regarded as learned. "Professing themselves to be wise, they become fools." Rom. 1:22. Presuming to be wise above what is written, they call their foolish prattle "science," falsely so called. But since with us "the foolishness of God is wiser than men," we are content to abide by the plain statements of the word of truth.

Moreover, it is also quite important that we weigh well what the Scriptures say of man's creation, if we are not to go astray in the doctrine of original sin. To understand aright man's present condition as the result of the fall, it will be absolutely necessary to understand his condition before the fall. Before we can realize how deeply man fell, we must realize how highly God had exalted him. Before we can comprehend how much man lost by the fall, we must comprehend how much he formerly possessed. Nor do the Scriptures leave us in doubt or ignorance upon that point.

As man came forth from the creative hand of God, there was no sin or evil in him, no spot or blemish; nor could there be, for in God there is nothing sinful, neither can sin exist before him. God could not be in any wise the cause of sin or the creator thereof. Accordingly we read, "And God said, Let us make man in our image, after

our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them," and again, "And God saw everything that he had made, and, behold, it was very good." Gen. 1; 26, 27, 31. Not only was man created as the crowning work of this mundane creation, favored with such a noble body of erect and kingly form, a most wonderful organism fashioned by the very hand of God, not only was he endowed with a mind that raises him so vastly above all other earthly creatures, and that is still so much a mystery, in spite of all psychology's research, not only was he crowned with glory and honor as the head and ruler under God of the whole creation on earth,—but, above all other excellencies, he was made in the likeness of God; "in the image of God created he him".

Wherein that image of God consisted, the Scriptures sufficiently teach us, namely, in the perfection of the whole man, chiefly in righteousness and true holiness. "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 9, 10. "And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 24. Man was perfectly holy. Nothing evil was in any way connected with him. Not only was he innocent, i. e., without sin, but he was also positively good. "And God saw everything that he had made, and behold it was very good." Gen. 1: 31. His mind was unclouded, his desires were pure, and his will was naturally inclined toward the good. He knew the good and loved the good, and had power to do the good. God was the center of his heart and life. Not, indeed, that he could not sin (*non posse peccare*), but that he could have lived on forever without sin, had he remained true to the course of development intended for him and made possible for him by God (*posse non peccare*).

He could, indeed, fall into sin, but that was not God's fault, nor any fault in his creation. Nor was that concreated image of God in man something essential in man's nature so that he could not lose it by sin, or so that losing it he would cease to be man, or that now his essence has become sin, as Flacius erred. Yet that image of God was something so intimately connected with man's nature that his nature has been most deeply affected by its loss. Since the fall man is still a man, but, alas, a fallen man, thoroughly corrupted in his entire nature.

That image was not, therefore, as Rome falsely teaches, a mere "*donum supernaturale, superadditum*" (Bellarmine), a mere external crown or additional adornment that could be lost again without seriously affecting his nature (Moeller), as for example a beautiful wreath of flowers adorning the head of a comely virgin could be lost without affecting or changing her nature. It was something concreated with man, not afterwards added; and though not a part of his very essence or nature, yet something so intimately connected therewith that by its loss his nature has become a fallen, ruined nature. To use an analogy, a sick man is still a man, but his nature is most deeply affected by the sickness. Or, filthy water is still water, though each drop of the water be polluted with filth. Accordingly, man's nature since the fall has not remained practically unharmed, as Roman Catholicism teaches, but has been most deeply affected thereby.

Unfortunately, however, man did not remain in his concreated state of righteousness and true holiness. He sinned, disobeying God, and fell from this state of integrity. By the sad tragedy in the garden of Paradise, man lost his holy estate, lost that concreated image of God, and brought down upon himself the righteous curse of God, against which he had been so solemnly warned: "In the day that thou eatest thereof, thou shalt surely die". Despoiled of the priceless treasure of his god-like image, robbed of his happiness and peace, shorn of his power and position, driven out from the intimate communion with

God, Adam came forth out of Paradise guilty, condemned, death working out its dreadful curse in him, and with the image of evil now in him in the place of the lost image of God. Thus sin entered into the world to mar and ruin the fair and holy work of God's pure creation.

But how, if Adam sinned, did that affect his descendants and us? Here we must remember Adam's peculiar position as the first man and as the head of the race. When Adam fell, the whole human race fell, for we were all in him, locked up in his loins. We, therefore, sinned in him in his sin. His sin was not merely the sin of a single individual, but the sin of the moral head of the whole human family. It was therefore our sin also, yea the sin of the entire race, as St. Paul says: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" etc., Rom 5: 12-19.

Moreover, Adam was the progenitor of the whole race, and his own nature being corrupted and fallen, he could not hand down to posterity a nature which he no longer possessed. Having himself lost the image of God, Adam could not beget that image in his children. This is a universal law of nature, that like begets like. It is true in the vegetable kingdom, in the animal kingdom, and in the case of man. Like father, like son. This we notice even in physical resemblances and in similarities of mental traits and talents between parents and their children. Adam's own nature, now fallen and corrupt, was transmitted to his children as a fallen and corrupt nature. It could not be otherwise. Accordingly, we read in the sacred record, "And Adam . . . begat a son in his own likeness, after his image, and called his name Seth" (Gen. 5:3), and our Savior says to Nicodemus, "That which is born of the flesh is flesh" (John 3:6).

Here, of course, it is necessary to hold fast to the scriptural teaching of the monogenesis of the whole human race, i. e. "that God hath made of one blood all the nations of the earth." Acts 17:26; Gen. 1:27, 2:7, 2:21. The

rationalistic views of a polygenesis of the human race from various pre-Adamic or co-Adamic sources, as also the somewhat prevalent view first suggested by Peyrerius, 1655, (that Gen. 1 records the creation of the first man, but that Gen. 2 is not a recapitulation of the same record, but the account of another creation of another man, Adam, the progenitor of the Jews), all do violence to the Scripture record, and are all incompatible not only with the doctrine of original sin, but also with other scriptural doctrines. If the Adam whose sin is recorded in Gen. 3 was not the first and sole progenitor of mankind, then, of course, there would have to be admitted a possibility of the existence of other human beings whose sinfulness could not be attributed to sinful generation from that Adam. Such a view, however, can be held only in violation of all scriptural teaching.

Again, having admitted the existence of but one Adam, of whose creation both Genesis 1 and 2 treat, and having admitted that all human beings are descended from him, it is necessary also to consider the manner in which the souls of new-born infants are created. On this point divergent views are held which more or less affect the doctrine of original sin. There are three of these views, namely, Pre-existence, Creationism and Traducianism.

According to the first view, Pre-existence, God in the beginning created at once all the souls of all the people who will ever live, which souls are conceived of as being contained in a so-called "*limbus animarum*," where they await the creation of the bodies to which they are to be joined here in life. That this view is incorrect, not only the sacred record, but also reason proves; for, otherwise, it would follow either that the souls of new-born infants are immaculately pure, or, if they are sinful, that God is the creator of sinful souls.

According to the second view, Creationism, the soul of each new-born infant is supposed to be immediately created by God at the time of the child's begetting and conception by the parents, or 40 days thereafter, that the

said soul is indeed created sinless, but becomes sinful by contact with the body to which it is joined. That this view is contrary to Scripture, it ought not to be necessary specially to prove.

There remains, therefore, only a third view which is possible, and which is no doubt the correct scriptural view, namely, that of Traducianism. This is the view held by Dr. Luther and all of the older dogmaticians of the Lutheran church, as well as by many of the ancient church fathers, such as Tertullian, Athanasius, and Gregory of Nyssa. According to this view both the body and the soul of the new-born child were at the same moment created by God in a mediate manner, i. e., through the medium of the sexual act of begetting and conception on the part of the parents, God having put this power in the sexes when he blessed them and said, "Be fruitful and multiply and replenish the earth." The term Traducianism is of Latin origin, from the word "tradux," a vine-layer. The idea is, namely, that as in grape culture a branch from the parent vine is buried at a certain point until it takes root, when it is cut off from the parent vine to begin its own independent existence, so the body and soul of the new human being, by virtue of the powers of propagation implanted at creation, are created by God through the medium of and from the material and spiritual substance of the parents. That this is the most probable view, is seen not only from the universal experience of the marked physical and mental resemblances of children to their parents, but also from such Scripture passages as: Gen. 1:28, 5:3; Ps. 51:7; Job 14:4; Acts 17:24-26; Rom. 5:12, and Heb. 7:10. (Also Ps. 139:15-16).

Accordingly, the fact of the universal sinfulness of all men being admitted both from universal human experience and from the plain teachings of Scripture, the cause of this sad fact is not to be sought in God, as though he either created man sinful, or as though God, having created man pure, willed his falling into sin so that man had to sin. (Zwingli and Calvin.)

Neither is the cause to be sought in the evil example of wicked people in the world and in association with them, as Rationalists (Rousseau, etc.) would have it; for then a child, separated from all contact with the world of man immediately after having been weaned, ought to be able to grow up pure and sinless, which has been disproved both by reason and by experience.

In accordance, therefore, with the plain teachings of the Holy Scriptures and the statements of our Lutheran confessions in harmony therewith, we find the cause of original sin to be the fall of Adam

THESIS II.

Original sin is universal in the case of all men who are begotten after the common course of nature.

"Also they teach that after Adam's fall all men begotten after the common course of nature are born with sin."

According to this thesis, then, original sin is to be predicated of all men except Christ.

To the fact that this is the universal experience of all men, we have already referred. With the single exception of our Lord Jesus Christ, let the first sinless, perfect man since Adam's fall be pointed out. Let the Pharisees boast of their holiness and immaculate purity, our Lord's repeated and unscathing judgment upon them was, "Ye hypocrites!" Let modern holiness teachers with their fanatical and presumptuous boasts of sinless perfection first prove that these same judgments of Scripture do not likewise condemn them as hypocrites; and then let them also bring out in proof of their wild assertions their perfect examples of sinless human beings. Never have they been able to produce such a perfect paragon of moral perfection, their wild claims to the contrary notwithstanding. When people come with such presumptuous claims, we have a perfect right to demand that they present the proper credentials and produce the proof. Never has the world

been able to produce such a perfect human being. Even the ancient heathen philosophers and poets searched for him in vain, and with one voice lamented the sad fact. With the single exception of Christ, the God-man, history knows of no perfect man since Adam's fall. Everywhere among the heathen, among the most enlightened and cultured, as well as among the most ignorant and degraded, — everywhere we discover the universal consciousness of human sin and helplessness, the universal testimony of their own experience bearing out the truth of the Scripture teaching.

Nor is this sad experience confined only to the heathen. Even we Christians have the same sad experience. The children of pious Christians are in this respect no different; and to our shame we Christian parents often realize with grief how our own moral weakness and imperfections are reproduced in them and become manifest at such an early age. What sensible mother has not often noticed, even in the first months of her tender babe's existence, outbursts of temper and spunk which she could quite readily distinguish from cries of pain? Verily, those parents who, in the face of such universal experience, can still prate about new-born infants being sinless, pure as angels, etc., are, to say the least, poor observers of human nature, not to say blinded with the folly of Mr. and Mrs. Newlywed of the comic newspaper.

And not only is this the teaching of universal experience, but also of the Holy Scriptures. Numerous passages might be cited to prove this, but we cite for our purpose only the following: Gen. 6: 5, 8: 21; 1 Kings 8: 46; Job 4: 18; 14: 4; Ps. 14: 3; 19: 13; 51: 7; 143: 2; Prov. 20: 9; Matt. 7: 20; John 3: 6; Rom. 2: 23; 5: 12; 5: 16, 18, 19; 7: 18-24; 1 Cor. 2: 14; 11 Cor. 3: 5; Gal. 3: 22; Phil. 2: 12; 1 John 1: 8-10; 5: 19; Matt. 15: 19.

From these it must be plain to any unbiassed mind, that whoever accepts the Bible in its entirety as the inspired Word of God must admit that the Scriptures clearly teach the universality of original sin in the case of all

men begotten after the common course of nature since the fall of Adam.

But how is it with reference to the claim of the Reformed theologians that the children of Christians are holy and already from birth are in God's covenant? The Heidelberg Catechism, e. g., says this in answer to question 74, and elsewhere. Calvin, in his Commentary on Acts 10: 17 said: "I say that the children of believers born in the congregation, are already from their mothers' wombs, members of the Kingdom of God. For, since God has accepted as his children, before they are born, the children of believers, I say that one should not rob them of the external sign". (i. e. Baptism.) So also other Reformed authors view this. As an attempt to prove such claims, they cite Rom. 11: 16 and 1 Cor. 7: 14. These passages, however, prove nothing of the kind. The children of believers are indeed called "holy", but in contrast to the heathens and unbelievers; for, the children of believers stand in a much closer relation to the church than do the children of unbelievers and heathen. The former, namely, can have the sacrament of Holy Baptism applied to them at once, while the children of the latter cannot ordinarily have this done until their parents have first become Christians themselves. The word "holy" in this passage is therefore used not in the sense of sinless, but in a more external sense, as can also be seen from St. Paul's use of the same word in 1 Cor. 7: 14. In this latter passage St. Paul says that the unbelieving husband is sanctified by the believing wife; yet who would seek to conclude therefrom that the said unbelieving heathen man is actually holy before God, even while unbaptized and unbelieving? Such views result only from misunderstanding and misapplication of Scripture terms and passages.

That the children of even the most pious Christians are born in sin, is plainly seen from the above cited passages of Scripture concerning the universality of human depravity, and which make no exceptions of the children of Christians. Even we Christians, though we daily seek

to crucify it more and more, still have, here in this life, our sinful human nature that we inherited from Adam, and we shall continue to have it as long as we live in this world. Only by death shall we become entirely freed therefrom. How, then, according to the universal law of nature that like begets like, could we Christians beget children without sin, when we are not yet ourselves in such a condition? "Who can bring forth a clean thing out of an unclean?" Not one. "That which is born of the flesh is flesh". "Except a man (Gr. tis, i. e. anyone, man, woman, child, born of Jew, or of Greek, or of Christian,) be born again, he cannot see the Kingdom of God."

More passages could be cited here, but whoever is not convinced by these already quoted, simply will not be convinced. We therefore consider the first part of this second thesis as established, namely, that all men begotten after the common course of nature since the fall of Adam, are conceived and born in sin. There are no exceptions, for even Christ, the only sinless man born since the fall of Adam, was not begotten after the common course of nature. Therefore the Romish figment of the immaculate conception of the Virgin Mary, invented as early as 1180 by Scotists, upheld by Franciscans and Jesuits, and proclaimed as churchly dogma by Pius IX. on December 8, 1854, is not only utterly without Scriptural foundation, but is directly opposed to plain scriptural teaching.

However, although original sin is to be predicated of all men begotten after the common course of nature since the fall of Adam, yet that is not to be predicated of our Lord Jesus Christ. True, he was indeed very man, truly human, bone of our bone and flesh of our flesh. Nevertheless, "he did no sin, neither was guile found in his mouth." In him was no sin. "He was in all points tempted like as we are, yet without sin." (1 Pet. 2:22, 11 Cor. 5:21, Heb. 7:26-27, John 8:46, 18:38. Matt. 27:4.) Born, indeed, of a human mother, yet the God-man, Christ Jesus, was not conceived in sin nor begotten of sinful seed. As we have seen above, by human generation after the common course of

human nature, original sin is propagated, and passes from parent to child. Jesus, however, was not begotten after this common course. Conceived by the Holy Ghost in a supernatural manner, without a human father, he assumed a perfectly sinless human nature in the womb of the blessed Virgin Mary. Accordingly, the angel Gabriel, in the announcement to the Virgin Mary, said: "therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 2:34-35.

(To be concluded.)

JESUS CHRIST, THE NAME ABOVE EVERY NAME.

SERMON BY REV. R. E. GOLLADAY, A. M., COLUMBUS, OHIO.

TEXT.

"And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

"Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

"And they laid hands on them, and put them in hold unto the next day; for it was now eventide.

"Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

"And it came to pass on the morrow, that their rulers, and elders, and scribes,

"And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

"And when they had set them in the midst, they asked: By what power, or by what name, have ye done this?

"Then Peter, filled with the Holy Ghost, said unto them: Ye rulers of the people, and elders of Israel,

"If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole.

"This is the stone which was set at nought of you builders, which is become the head of the corner.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

Acts 4, 1-12.

Last Sunday our text, taken from the preceding chapter, told us of the healing of a helpless man by the Apostles Peter and John. We recall the occurrence. By the beautiful gate of the Temple lay a man forty years of age. He had always been a perfect babe in his helplessness. He looked at the Apostles in an appeal for help. But the kind of help he solicited they did not have. Like the Master before them, of silver and gold they had none. But they had something better, something infinitely better, to give him. They could break the fetters which bound him. They could make a man of him. They could awake his dead soul. "In the name of Jesus Christ of Nazareth rise up and walk." And Peter took the hitherto helpless cripple by the hand, and he arose and walked; leaping and praising God.

Our text for this morning is a continuation of the one for last Sunday. The healing of the impotent man, and the preaching Peter did in connection with this event, naturally aroused great excitement. Many, who had been seriously considering the occurrences of the past months, were convinced that Jesus of Nazareth was the Christ, the Son of God. And they joined the young Christian congregation by the hundreds. In proportion as the people glorified in the good deed done by the Apostles, and rallied to the standard of the cross, held aloft by these men, so much did the ecclesiastical authorities, stirred up by the prince of darkness, grow in rage, and bestir themselves to counteract the results of the Apostles' words and works.

The whole controversy raged around one name. Peter had said to the cripple: "In the name of Jesus Christ of Nazareth, rise up and walk". With hatred burning in their hearts, the authorities haled the Apostles to prison; and, on examination, sternly asked: "By what power, or by what name, have ye done this?" Without hesitancy, without fear, the answer came: "If we this day be examined

of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand before you whole." The battle, then, was raged about

JESUS CHRIST THE NAME ABOVE EVERY NAME;

I. The Name around which the World's greatest Battles have been fought.

II. The Name in which the World's Greatest Victories have been won.

III. The Name through which alone the World can come into its own.

Jesus Christ of Nazareth, what battles have waged around that holy name!

When the Son of God incarnate lived here on earth we know how the battle raged around Him. While He was still the little babe of Bethlehem the hounds of hell began to bay on His track. It was a continuation of the old battle, the battle as old as sin; the battle between light and darkness, between truth and error, between virtue and vice, between life and death. And when Jesus grew to the estate of man, received His anointing, and went officially into the battle against the foes of God and men, the conflict grew fiercer, and fiercer still. You have read Milton's description of his imagined conflict between the rebellious angels, whom God cast out of heaven, and the faithful ones who kept their first estate. The ranks of the sons of darkness were fighting to retain their undeserved place in the Kingdom of light and truth and love. The angels of God were fighting to keep heaven from being despoiled. In this description the blind poet allows his imagination to take flight on unfettered wing. And he tells how the princes of the army of God tore up the very hills and mountains, and hurled them with titanic strength into the ranks of the rebel host. Stripped of its poetic imagery,

this description may well stand as a picture of the battle which waxed ever fiercer around the holy Son of God. It was the battle of the marshalled hosts of the kingdom of darkness against God, and His Christ. And there was no cessation of hostilities until the enemy thought he had signally triumphed when the bruised, limp body of Jesus of Nazareth hung lifeless on the cross.

The enemies of Christ might have rested their cause here had it not been that there were those who espoused the name and principles of Jesus of Nazareth. The fishermen of Galilee, the disciples of the Nazarene, who had been so timid and fearful before, were suddenly filled with a strange fearlessness and energy. They stood up and said: Jesus of Nazareth has risen from the dead. We have seen Him. We have walked with Him. We have talked with Him. We have eaten with Him. We have seen Him go into heaven. We have received His promised gift of the Holy Spirit. We know that Jesus is alive. We know that Jesus is the Christ, the Savior of men. And they went forth fearlessly proclaiming this message offering men life in the name of Jesus of Nazareth. This was the signal for the old battle to begin anew. And it has waged down through the ages. The old enemies who had fought Jesus to the death when He was among men came to the Apostles, and said: How dare you go about preaching in the name of Jesus, and professing to do wonders in His name? Do you not know that we put Him to death as an enemy of the Kingdom of God? a foe of the public good? This thing must be stopped. And they clapped them into prison, to answer for their boldness before the great council of the nation.

When Israel wore herself out, and lost her national life, fighting the name of Jesus Christ of Nazareth, the great gentile world formally took up the battle. Successive emperors, with all the force of wealth and arms, threw themselves into the conflict to rid themselves, and the world, of the name, the hated name, of Jesus of Nazareth.

Generations have come and gone. Empires have risen

and fallen again. The fashions of men have changed. But the old battle against the name of Jesus Christ of Nazareth still goes on. New modes of attack are devised from time to time, but the object is ever the same, — to get rid of the name of Jesus Christ, to rule Him out of the world. The Sadducees of old, the lovers of luxury; the materialists, whose gods were the things that could see and handle, who lived only for the present, did not want, and the Sadducees of the present, who have the same spirit, do not want a Savior who is the all-knowing Son of God, who will judge all men with unfailing righteousness, and give to his own eternal life. So the battle goes on. From many lips the cry still goes forth: Away with Jesus Christ of Nazareth. And many, who would not so formulate their convictions, are, never-the-less, blindly fighting for the same end.

In spite of the battle which has waged through the ages, Jesus Christ of Nazareth is still the Name above every name, the Name in which the world's greatest victories have been won.

When Jesus Christ died on the cross there rolled through the empire of darkness a mighty shout of fiendish delight. The enemies of the Christ thought that, for all time, they had won their battle. They little reckoned that this was one of His greatest victories. And it was not merely a victory over self, a glorious example of supreme self-sacrifice. When the Christ bowed His head and died His death was the death of death. In that moment He accomplished a work which, for all time, was to be hell's undoing. And when, on that third morn, He came forth triumphant from the resting place of the dead, it was the indisputable evidence of His victory. It was the victory of love over hate, the victory of grace over unrelenting justice, the victory of live over death, the victory of God, of Jesus Christ of Nazareth, over sin and Satan.

And when Israel, blind with the blindness which refuses to see, continued to reject the cumulative evidence that Jesus of Nazareth is the Christ, the realization of all

their long cherished hopes, and became a national and spiritual castaway, it seemed as if Christ's purpose was defeated; but it was not. Israel as a nation was not brought into the new church of Christ, but many of the Israelites were. And the falling away from the kingdom of God of Israel as a nation was the occasion of the birth of a new and larger Israel; an Israel whose circumcision was of the heart and not of the flesh. A spiritual Israel made up of faithful souls of every nation; a true Israel of God like the stars of heaven for multitude. This was victory.

With new conquests on the part of the name of Jesus of Nazareth new enemies arose. When the religion of the crucified began to invade the ancient heathen civilization, represented by the Roman Empire, the old enemy, the prince of darkness, was there to check, if possible, its progress. The old order of things was being consumed by the fever of luxury and lust; it was tottering to an inevitable fall, brought on by the viciousness of its own life. And the Devil did not want to lose any of his vassals. So he aroused those dying people to opposition. With convulsive energy they grasped the sword of empire, and hurled themselves, with demoniac hate, against the still infant church. They wrought havoc. But the cause was God's cause and could not be defeated. The persecutors would carry one Christian to the stake, and a dozen bold confessors would spring up, sometimes right from among his executioners, to take his place. At last the inevitable victory came. The emperor Julian came to the throne. He was richly gifted by nature. He was courageous, a born general; full of spirit, and ready to make any sacrifices for his country, and the gods of heathendom. He was eloquent in speech, and had a personality which won him many friends. When he ascended the throne a thrill, as of some impending judgment of God, went through the world. After a period of calm, during which the Emperor sought by kindness and favors to so rehabilitate the national religious system that Chris-

tianity would die of neglect, but failed, he changed his tactics, he marshalled his army, he burned his transports behind him on the Tigris, and set out over the plain to banish the name of Jesus of Nazareth from among men. For a time he was victorious. But the God of the Christian knows how to wait. The tide turned. Julian ordered a retreat. His opponents closed around him. At last, after many harassing engagements, Julian rushed madly into the conflict without his armor. It was heathendom going to its doom. In the midst of the furious conflict Julian was wounded unto death by a spear thrust. As he sank to the ground, the agonizing cry which escaped him was: O Nazarene, Thou hast conquered! This was the victory of Jesus of Nazareth in the Roman empire.

The victories of peace, won in the name of Jesus Christ of Nazareth, have been more numerous, and have affected far more people, than those which had to be won by the test of arms. Indeed, the Kingdom of Christ has never resorted to the arbitrament of arms for its advancement. It can win no victories in this way. The most it has ever felt justified in doing was to defend her own. But in spite of all opposition it has gone on winning victories, in times of conflict, and in times of peace. The real progress of the race, human liberty, respect of the rights of the individual, especially of the man of modest estate, the status of woman, the care of children, the evolution of the home, these terms indicate some of the spheres in which most signal victories have been won by the spirit of Him who reigns in the hearts of his subjects as Jesus Christ of Nazareth.

But the greatest victories of all, and the greatest number of victories, won in the name, and by the power, of Jesus of Nazareth are never chronicled by the historians who sit down to record the happenings in the lives of men and nations. These are the victories He helps men to win over themselves, over their passions, over their fears. They are the victories which men and women win

who come to Jesus weary and heavy laden; manacled with the thousand-fold cords of pride and prejudice, hatred and malice, doubt and despondency, and hear His voice say: Arise and walk, and feel the touch of His strong hand helping them over the rough places into a new life, new hopes, and the present realization of better things.

And the great victories yet to be won for humanity, the victories which shall curb the spirit of plunder, and the lust for blood; the victories which will dispose the well-to-do to love their less fortunate brothers, and lead them to extend the strong helpful hand to lift them up and set them on their feet; the victories which will help to abolish the reign of greed and graft, and inaugurate the millennial reign of righteousness and loving service; the victories which will help wipe out the plague spots in our civic and social life, and foster purity among men; the victories which are to help cure the curse of sin every where, and bring men to their right minds, where they will find pleasure in lives of righteousness, and brotherly service, these victories, one and all, if they are to be real victories, lasting victories, must be won in the name, and by the power, of Jesus Christ of Nazareth. God speed the day, this day of larger victory.

Great, fierce, and far reaching in their consequences, have been the battles which have waged around the name of Jesus Christ of Nazareth. Great and unspeakably precious are the victories which have been won, and are being won, in this same holy name. If all men did but know that

Jesus Christ of Nazareth is absolutely the only Name through which the World can come into its own.

It takes no prophet, no sage, to tell us that we, the children of men, have not come into our own. We know we are not what we ought to be, not what we want to be. In spite of all the material progress of the world, there is within us an ever present consciousness that we are not what we were intended to be, that we have not reached the ultimate goal of human life. Wealth, education, cul-

ture, the arts, the sciences, the rapid multiplication of creature comforts, all these leave men dissatisfied still. There is something lacking within. How often does the soul of man cry out for the touch of an unseen hand to guide it. There is an oppressive consciousness of not being free, of not being perfect. Men sometimes swagger and boast as if they lacked nothing, but in the best and ripest consciousness of the race there is a feeling of being dwarfed and fettered. The inner man is not himself. Something has gone out of man's life, leaving a feeling of emptiness. We lack the symmetry, the harmony, the freedom and joy of inner action which the soul craves.

Jesus Christ of Nazareth came to lead man into his own. The trouble with man is that he is living a life outside of, apart from, God. He has separated himself from the source of his being, and the consequence is that he is out of harmony with himself and all his surroundings. Jesus Christ of Nazareth, the God who was man, and the man who was God, came to effect a reconciliation; to lead man back to the fount of his being, to bring his mind and heart into rapport with the mind and heart of God; then, and then only, can man be a really satisfied being; for then he is in harmony with the giver of his life, then he is in harmony with the laws of his own original being, which laws are fundamentally synonymous with truth, love, and righteousness, and the fruits of which are freedom, peace, and joy.

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, hom God raised from the dead, even by Him doth this man stand before you whole. This is the stone which was set at nought of you builders, which has become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Precious words are these. And yet they are words of fearful moment. Precious words are they because they show us that there is a way by which man may come into his own; a way to have

his sins forgiven, a way to come into fulness of life which has its beginning now, and brings with it satisfaction, strength, peace, joy. Words of fearful moment are they because they show the utter futility of the hopes of so many. Many are fighting the name of Jesus Christ of Nazareth. Many who call themselves Christians deny the fundamental truths which make Jesus a Savior. Many who call themselves Christians join themselves with those who professedly despise the name of Jesus of Nazareth. Many trust in their own efforts, in everything else but the name of Jesus of Nazareth, and yet hope, hope, hope to come to better things, even to life, life eternal and blessed. And yet it stands written, written from the lips of the Son of God Himself: "No man cometh unto the Father but by me." And here it stands written by one filled by the Spirit of Pentecost: "Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved."

"Jesus of Nazareth! O what a name!
 Let us rejoice, and His glory proclaim;
 Savior and keeper forever the same,
 Shepherd, Redeemer, and Lord.

"Jesus of Nazareth, once crucified;
 Jesus of Nazareth, now glorified;
 Jesus of Nazareth, 'nthroned at God's side;
 Jesus of Nazareth, Savior of men,—
 Glory and praise to His name."

NOTES AND SKELETONS ON THE GOSPELS OF THE CHURCH-YEAR TAKEN AND AR- RANGED FROM VARIOUS SOURCES.

BY REV. B. L. WESTENBARGER, MASSILLON, O.

SUNDAY AFTER NEW YEAR.

Matth. 2, 13-23.

13. *They Were Departed*—The wise men that came from the East. They had departed to their home in a

different way than Herod had expected, but according to the direction of the Lord (vs. 8 and 12). *Arise* — Joseph and his wife did not know the danger that the child Jesus was in, but God was watching over Him and now directs them to flee for safety to Egypt. *Into Egypt* — A place of refuge to Abraham (Gen. 12, 10-20), for Israel (Gen. 47, 1-12), and now for the Child Jesus. *Destroy Him* — Because, through the wise men of the East, Herod had learned that a king was born and he was afraid of his throne.

14. *When He Arose* — which was immediately. *By Night* — That they might not be detected, and that he might immediately obey the Lord.

15. *Out of Egypt Etc.* — Conf. Num. 24, 8; Hos. 11, 1.

16. *Exceeding Wroth* — Very angry, because he had heard that a new king had been born and because he had thought that through the wise men he would be able to locate him and in this latter he had been disappointed. *Slew All the Children etc.* — Probably ten or twelve, some place the figures much higher.

17. Conf. Jer. 31, 15.

18. This great sorrow should come, in consequence of the slaughter of the infant male children by the officers of that wicked Herod.

19. *Herod was Dead* — In the year 4 B. C., only a few months after the slaughter of infants at Bethlehem. "And a horrible death it was. Feared and hated by everybody, by the members of his family no less than by the people, he ended his cruel, bloodstained life in a loathsome disease of the stomach and bowels, 'amid alternate designs of revenge and fits of despair.'" — Stellohorn.

20. Here the angel of the Lord again directs the course to be pursued by Joseph with the young Child Jesus and His mother. *And go into the Land of Israel* — Because the danger of persecution is now over and because it must needs be to fulfill the Scriptures (Hos. 11, 1).

21. Note the childlike faith in Joseph's obedience. He does not question the wisdom of God in directing the plans for his family's welfare.

22. *Archelaus* — A son of Herod who became ruler of Judea, Samaria and Idumea after his father's death. He defied the Jewish laws and was a cruel tyrant. He was deposed from office and banished from the country after a reign of 10 years. Joseph learning of his tyrannical reign, *was afraid to go thither*. Having now again, as at other times, sought his directions from the Lord, he went confidently into his old city, Nazareth, and there made his future home.

23. The reason assigned for this was the fulfilling of the prophecy (Judges 13, 5; I. Sam. 1, 11).

SKELETONS.

I. THE KING IN EXILE.

- I. THE FLIGHT INTO EGYPT AND THE PROPHECY FULFILLED THEREIN.
- II. THE SLAUGHTER OF THE INFANTS AND THE PROPHECY FULFILLED THEREIN.
- III. THE RETURN TO NAZARETH AND THE PROPHECY FULFILLED THEREIN.

—*Selected.*

2. HELL RAGES IN VAIN AGAINST THE HOLY CHILD JESUS.

- I. HELL RAGES AGAINST THE HOLY CHILD JESUS.
Rages against Him in the person of Herod, who
 - A. Seeks His destruction as soon as he learns of His birth;
 - B. Becomes greatly enraged when he is mocked by the wise men;
 - C. Who planned and executed the murder of the poor children in hell's fury to destroy the child.

II. HELL RAGES AGAINST THE HOLY CHILD IN VAIN.

A. The will of Satan and of Herod was hindered and thwarted.

B. The will of God was done.

DR. LOY ON THE GOSPELS.

3. THE FLIGHT OF JESUS INTO EGYPT.

I. IT TOOK PLACE UNDER GOD'S PROVIDENCE.

A. In what manner?

1. Prophesied by the prophets.
2. Commanded by the angel.
3. Effected under God's protection.

B. How important this is.

1. It removes possible offence.
2. It shows the necessity of this
3. It comforts Christians when they must flee.

II. IT WAS ATTENDED BY GREAT SORROW.

A. The sorrow.

1. The slaughter of the infants.
2. The lamentations of the mothers.
3. The fear and trouble caused to Joseph and Mary.

B. The lesson it contains.

1. That even children must be blood witnesses.
2. That we must suffer with Christ.

III. IT CAME TO A BLESSED END.

A. The end.

1. God fixed the time.
2. God led them back.
3. God kept and guarded them from future trouble (V. 23).

B. How important this is. (application).

1. God leads His children in strange ways.
2. But He leads them to a glorious end.

4. THE SLAUGHTER OF THE INNOCENTS.

- I. THE CRUEL INSTIGATOR OF IT.
- II. THE HOLY REASONS IN GOD FOR PERMITTING IT.
- III. THE LESSONS IT TEACHES US.

5. CHRIST'S FLIGHT INTO EGYPT.

- I. THE HUMILITY OF CHRIST.
- II. ITS IMPORTANCE TO THE PLAN OF GOD'S SALVATION.
- III. ITS CONSOLATION. (The lesson it teaches Christians for their own lives.

SKELETONS 3-5 SELECTED.

EPIPHANY.

Matth. 2, 1-11.

1. *Born in Bethlehem.* — This was brought about by a providential act of God (Luke 2, 1-7). *Herod the King* — A help king, by appointment of the Roman Emperor, to rule over the Jews. He was a cruel tyrant. *Wise Men from the East* — Priests of the Persians, Medes and Chaldeans. *To Jerusalem* — The seat of the Jewish government.

2. *Born* — "Literally, 'the born king of the Jews'. Herod was not a born king. It was long since there had been a born king in Israel." — Morison. *King of the Jews* — "A title unknown to the earlier history of Israel and applied to no one except the Messiah. It reappears in the inscription over the cross." — Carr. *His Star* — It was an extraordinary star that showed that something unusual had taken place. "It is perhaps safest to regard it as simply a luminous meteor, which appeared under special laws, and for a special purpose." — D. Brown. *To Worship Him* — It is likely that when Daniel was chief governor, in the time of the Babylonish captivity (Dan. 2, 48), he made known to the wise men of that time the hope of Israel in the coming Messiah; this, no doubt, had not been forgotten, and when the wonderful star appeared they knew that

the King of the Jews had been born and they came to honor Him and worship Him. Some think the Magi did not come to really worship Him, but only to acknowledge His *worship* as a king; others claim that it was for a higher purpose than to show mere reverence for an earthly king, and yet are far from saying that they came for the purpose of worshipping Him as the Son of God or the promised Messiah; to us the real marks of worship are present. They expect Him according to the prophecy; they follow God's guiding star; they find Him through the searching of the Scriptures (v. 6); they fall down before Him and worship Him; as a part of their worship, they present unto Him gifts; and they return to their homes obeying God's word.

3. *Was Troubled* — Out of fear for his throne. *And all Jerusalem with Him*. — Because they knew what they could expect if the throne would be claimed by another king.

4. *Chief Priests and the Scribes* — Those of the Jews who were at the head of the religious matters and who were versed in the prophecies. *He Demanded* — This was a characteristic of this tyrant.

5-6. They answered Him according to the prophecy of Micah 5, 2.

7. *Privily Called, etc.* — In order not to be detected in his blood-thirsty plan, he began to lay his plot in secrecy. *Inquire Diligently* — Ascertained with every possible degree of exactness what time the star appeared.

8. *He Sent Them* — "Herod directed them to Bethlehem, intending to make these unsuspecting men his tools for carrying out his murderous scheme." — Stellohorn.

9. *They Departed* — All alone save possibly a guide from the king. Where were the chief priests and the scribes? They could tell where to find their new born King, they had learned from these wise men that He had come, why did they not go out to meet Him? Where is Jerusalem that had been stirred over the news of the new born King?

Lo The Star—Although God's appointed agents and guides to Christ, the scribes and chief priests, left these strangers to find the Christ Child as best they could, God was still faithful to guide them.

10. When we realize that God, the faithful and the true, is directing our ways then are we safe, and have real cause to rejoice with exceeding great joy.

11. *Fell Down*—They prostrated themselves upon their faces before Him. *Presented Unto Him Gifts*—According to the custom of the east (1 Sam. 10, 27; 2 Sam. 8, 2; Ps. 72, 10). *Gold, and Frankincense, and Myrrh*—These were the most costly gifts of their country or of Arabia (1 Kings 10, 2).

SKELETONS.

I. THE GENTILE CHRISTMAS.

I. HOW THE FIRST FRUITS OF THE GENTILES CAME TO CHRIST.

- A. Who they were.
- B. How they were directed by a star.
- C. Their inquiry at Jerusalem.
- D. Herod's deceitful advice.
- E. Their finding the Child.

II. HOW THE GENTILES WORSHIPPED CHRIST.

- A. Their firm belief already on their journey overcoming difficulties, rejoicing at the appearance of the star.
- B. They fall down and worship the Child.
- C. They give presents to the Child.
- D. They obey God's further directions.

2. THE FRUITS OF THE GENTILES AS AN EXAMPLE TO BE FOLLOWED BY US OF GENTILE DESCENT.

I. THE EXAMPLE OF THEIR FAITH.

- A. They believed the Word of God that appeared to them in a star. (Their inquiry was not "Is the King of the Jews born?", but where is He that was born?).

- B. They are not discouraged.
 - 1. Because of the ignorance displayed by the Jews.
 - 2. Because of the trouble and fear of Herod and Jerusalem.
 - 3. That they are directed to insignificant Bethlehem.
 - 4. That no one goes with them.
 - 5. By the poverty and lowliness that stares them in the face at Bethlehem.
- C. They worship the Child as their King.

II. THE EXAMPLE OF THEIR LOVE.

- A. They spare no trouble and hardships.
- B. They confess the Child.
- C. They rejoice.
- D. They give presents.
- E. They gladly return to their former calling.

3. LET US CELEBRATE THE GENTILE CHRISTMAS WITH
THANKSGIVING.

I. FOR WHAT SHOULD WE THANK GOD?

- A. That God has called the Gentiles also to His Kingdom. (Not only the Jews, but the Gentiles in general.)
- B. That God has called our forefathers:
 - 1. Out of original heathendom.
 - 2. Out of popish darkness to the gospel light of the Lutheran Reformation.
 - 3. That He has preserved this light until this day.

II. HOW WE SHOULD THANK GOD.

- A. From our hearts.
- B. From our mouths.
- C. With our works.
 - 1. Beware of everything that would lead us back into darkness. (False doctrine, indifference.)

2. Walk worthy as becomes Christians.
3. Speak the blessed gospel truth:
 - (a) Among our children.
 - (b) Among our countrymen.
 - (c) Among the heathen nations.

NOTE:—This text and this last skeleton may be used for a missionary sermon.

SKELTONS 1-3 SELECTED.

FIRST SUNDAY AFTER EPIPHANY.

Luke 2, 41-52.

41. *Went to Jerusalem*—The Lord had required every male Israelite to go up to Jerusalem three times each year, at Easter, at Pentecost and at the feast of the Tabernacles (Ex. 23, 14-17; Ex. 34, 23; Deut. 16, 16). *Every Year*—Those that lived at a great distance went at least once a year. Devout women, although not commanded to go, when family duties permitted, also went, as did Hannah (I. Sam. 1, 7), and the mother of Jesus.

42. *Twelve Years Old*—At this age each Jewish boy became "A son of the law" and was required to perform the religious duties of a man. At this age, accordingly, Jesus went up to Jerusalem to attend, with His parents, the feast of the Passover.

43. *The Days*—The seven days of the feast (Ex. 12, 15; II. Chron. 30, 21-23; 35, 17-18).

44. *The Company*—A caravan composed of those who went up to Jerusalem from the same place (Ps. 42, 4; 122, 1-4; Is. 2, 3). *Day's Journey*—Sixteen or twenty miles. *Kinfolk and Acquaintance*—Whole villages or neighborhoods, on these sacred journeys, would travel together for protection and company.

46. *After Three Days*—On the third day. At the end of the first day they missed the child Jesus; it took His parents the second day to return to Jerusalem; and on the third day they found Him. *In the Midst of the Doctors*—Teachers of the law. Jesus was in their midst as a pupil.

47. *Astonished at His Understanding and Answers*—(Is. II. 1-4; 49, 2; 50, 4; Matth. 7, 28; Mark 1, 22; Luke 4, 22, 32; John 7, 15, 46).

48. *Thy Father*—The use of this phrase is natural enough, but it is inconsistent with the facts in the case.

49. *About My Father's Business*—"In my Father's house" (R. V.) By implication Jesus calls attention to the fact that God is His Father and it is but natural that they find Him engaged in His Father's work.

50. *They Understood Not the Saying*—They, not understanding this wonderful development of the human in the God-man, did not comprehend His sayings (Luke 9, 45; 18, 34).

51. *Was Subject*—He honored His parents. Although Joseph was His foster father only, it is said that Christ was subject unto him, and it is very likely that He worked at His father's trade (Mark 6, 3). *Kept These Sayings in Her Heart*—Although there were many things that were said and done, concerning and by her Son, that she did not understand, still she retained and pondered them in her heart (Luke 2, 19).

52. *Increased*—"Advanced" (R. V.)

SKELETONS.

Consider what is said:

I. THE YOUTH JESUS.

I. CONCERNING HIS EXALTATION.

A. Evidence of His superior wisdom;

1. His questions,
2. His answers.

B. Evidence of His authority;

1. Not following His parents,
2. Reproving them for their rebuke.

C. Reasons for such evidence;

1. That He is God,
2. That His humanity partakes of His divinity.

II. CONCERNING HIS HUMILIATION.

A. How He humbled Himself;

1. He asks questions for information,
2. He increased in wisdom and stature,
3. He followed and obeyed His parents.

B. The reasons for this:

1. To be our Savior,
2. To be our example,
 - (a) for Christians in general,
 - (b) for children in particular.

—Selected.

2. THE HOLY FAMILY.

I. WHAT DOES IT TEACH PARENTS?

- A. To conscientiously attend public service.
- B. To accustom their children to accompany them to divine worship.
- C. To instruct their children at home, (V. 47).
- D. To send them to Christian schools,
 1. Because of insufficient time for parents to instruct their children at home.
 2. And because our public schools do not provide the proper religious instruction.

II. WHAT DOES IT TEACH CHILDREN?

- A. To be diligent and desirous of learning God's Word;
 1. At home,
 2. In church,
 3. In school.
- B. To obey their parents;
 1. In all things,
 2. Excepting only those that conflict with God's Word.
- C. What should move them to do so?
 1. Christ's example,
 2. The threats of God's wrath against those who do not do it,
 3. The promise of God to those who do it.

(To be continued.) —Selected.

NOTES AND NEWS.**BY G. H. S.****NOTABLE ARCHAEOLOGICAL DISCOVERY.**

There has recently come the news of the discovery by Dr. Hilprecht, among the Nippur tablets, of one containing an account of the Deluge, agreeing in a remarkable manner with the Biblical narrative. Nippur, it will be recalled, was the seat of the learning and religion of the Sumerians, who inhabited the plains of Shinar before the Babylonians and Assyrians came, and antedated Babylon and Nineveh. Into the mounds that mark the site of this ancient city the expeditions sent out by the University of Pennsylvania have burrowed and found something like 40,000 tablets. These tablets were the books of that early day, made of unbaked clay and hardened in the sun, the writings traced upon their surface greatly resembling the Chinese method of writing to-day. From a daily paper reporting and condensing Dr. Hilprecht's account of this discovery, we reproduce the following:

"Toward the end of October, 1909, Professor Hilprecht was unpacking and examining some of the boxes containing tablets from Nippur. His attention was attracted by the peculiarities of certain fragments. He examined them closely and was startled to find that one of them was part of a tablet which had been the story of a deluge. By the dialect in which it was written, the earliest of the Semitic languages found in Nippur, he knew that the tablet had lain in the ground more than 4,000 years.

"The ancient Sumerians had been conquered by a Semitic people, closely akin in racial characteristics to the Jews. These were the progenitors of the Babylonians of the time when Babylon was the capital of the known world. The language of these early Semites is easily identified by Assyriologists. With other characteristics and known facts of history it fixes the date of the deluge tablet as about 2100 before the time of Christ.

"Because of its long period in the earth the tablet was incrustated with crystals of niter, which filled up the characters of the ancient text. Besides, the clay was in a state of decomposition and exceedingly difficult to handle without destroying the tablet and losing the precious writings.

"For weeks Professor Hilprecht worked several hours a day to remove the crystals and to put the tablet into a state in which it could be deciphered. Then he set to work to translate the writing."

This is the translation of the tablet, the words enclosed in brackets not being in the cuneiform text, but supplied by Dr. Hilprecht according to his conception of the context:

....."thee,
"[the confines of heaven and earth] I will loosen,
"[a deluge I will make, and] it shall sweep away all men together;
"[but thou seek l]ife before the deluge cometh forth;
"[For over all living beings], as many as there are, I will bring overthrow, destruction, annihilation.
 "Build a great ship and
 "total height shall be its structure.
 "it shall be a house-boat carrying what has been saved of life.
 "with a strong deck cover (it).
 "[The ship] which thou shalt make.
 "[into it br]ing the beasts of the field, the birds of heaven,
 "[and the creeping things, two of everything] instead of a number
 "and the family.....
 "and".....

"This story was doubtless very old when it was inscribed on that tablet. The tablet itself was 200 years old, and had been shattered and buried when Abraham emerged from Ur, perhaps Nippur itself. The marvelous record has remained buried all these long centuries and now emerges to be given to the world in a land as remote from Abraham as if it were on another planet.

"The fragment from which this translation was made

measures $2 \frac{3}{4}$ inches at its greatest width by $2 \frac{3}{8}$ inches at its greatest length. It is about seven-eighths of an inch at its greatest thickness. The side which bears the inscriptions is the reverse. The obverse had been broken off. This evidently contained the beginning of the deluge story, as the writer carried long lines over to the edge of the tablet, where they can now be seen on the fragment. Professor Hilprecht estimates that the complete tablet was about 7×10 inches. It was probably $1 \frac{1}{8}$ inches thick. What the tablet would tell if it should be restored in its entirety challenges the imagination.

"In his notes on the translation, Professor Hilprecht calls attention to the curious confirmation of the Bible story contained in the faulty rendering in the English versions of the Old Testament of the word 'window' for 'roof.' He also points out another error in the translation of the English Bible, which helps to confirm the age of the deluge story. He says that the Hebrew does not warrant the translating of the command to take two of each species into the ark. The word used in the Hebrew text means 'number,' not species. The command is to take two of a number, or two instead of a number. And this is identically what the Nippur tablet says was the command of the Lord God.

"Professor Hilprecht discusses at length the various later Babylonian stories of the deluge, which differ so widely from the Biblical version. He dismisses them one by one as impossible sources of the story in Genesis.

"'There remains,' he says, 'no other period to be considered when the oldest version of the deluge story could possibly have entered Canaan than the time when Abraham, whom I regard as a truly historical person, left his home on the Euphrates and moved westward.'"

It is too early to speak of the full significance of this discovery, but it is manifestly a confirmation of the Biblical narrative and a disproof of the critical contention that the account of the Deluge in Genesis could not have been

written until long after Moses, because the story is plainly a Babylonian folk-tale and was introduced into Hebrew literature during the exile. It was part of the literature of the land from which Abraham emigrated.

GERMAN NOTES.

The greatest danger for the Protestantism of Germany, the *Chronik der Christlichen Welt* finds in the fact that Catholicism is growing more rapidly proportionally than the Protestant contingent in the "land of Luther. In Prussia, e. g., in 1871 the Protestants constituted 64.89 per cent. of the total population and the Catholics 33.56 per cent.; now the proportions are 62.59 and 35.80, being a decrease of 2.30 per cent. for the Protestants and an increase of 2.24 for the Catholics, notwithstanding the fact that the latter loses heavily by the so-called "mixed marriages," i. e., between Protestants and Catholics. One leading but not the only cause, for this is the large families of the Poles, but in the non-Polish parts of Prussia two Catholic families have on the average one more child than the Protestant families. On the other hand the Catholics are not proportionally strong in the educational and other influential fields. Thus Baden, e. g., is easily two-thirds Catholic, yet in its 82 higher institutions of learning there are 12,358 Protestants enrolled but only 9,585 Catholic.

The reply of the Vatican to the note of the German Chancellor protesting against the attacks made on the Reformation and the German princes in the recent papal Encyclica *Editae Saepe* goes to show that the traditional *non possumus* of the Vatican is capable of modification and that an apology is admissible when there has been a diplomatic blunder. In this answer, after the introductory paraphranelia and the statement that the German Protestants had probably misunderstood the purpose of the document, the Cardinal Secretary declares that "his Holiness had heard with sincere regret, of the excitement on this account, as it had never entered his mind to offend the non-Catholics of Germany or their princes." The public procla-

mation of the Encyclica has been forbidden in Germany; even Catholic Bavaria and Austria protested, and the Protestant journals regard the whole matter as a signal victory over the Vatican.

SEXUAL PROBLEMS IN GERMANY.

The Volkszeitung of Cologne, next to the Germania the leading Catholic journal of Germany, publishes data on the sexual problem in that country from the pen of Professor Veelmann, that more than point a moral and adorn a tale. It declares, on the basis of official statistics, that the condition of affairs has been appalling. Out of each 1,000 recruits that had from the year 1903 to 1905 been examined in the leading centers of population, the following percentage of sexually diseased young men were found: Essen, 12.4 per cent.; Düsseldorf, 13.2 per cent.; Aix la Chapelle, 13.8; Munich, 16.4; Hanover, 18.5; Cologne, 24.9; Leipzig, 29; Hamburg, 29.8; Berlin, 41.3. According to statistics taken in 1907 in Berlin, out of every 100 workingmen, 9 were found sexually diseased; out of 100 young business men, 16; out of 100 students, 25. As the number of matriculated students last summer was 7,194 in Berlin, the actual number of diseased is simply horrible. The university authorities have for years been recognizing this danger and at Berlin and other academic centers special lectures are given warning against sexual excesses—the lectures are usually *not* announced in the official programme issued for each semestre. Protestant papers do not claim that these statistics of their Catholic contemporary are incorrect.

THE "ZWICKAU THESES."

It is no exaggeration to state that the Protestant church of Germany is shaken from centre to circumference by the adoption, on the part of some fifteen hundred representatives of the elementary and secondary schools, assembled in Zwickau, Saxony, of a set of nine propositions or Theses demanding that the teachings and tenets of mod-

ern religious thought be substituted for the old orthodox catechism and Bible history in the public schools, Sunday-schools and in popular education in general, which theses again have been enthusiastically endorsed by educational conventions elsewhere, e. g., in Oldenburg. Among the leading demands of this series of theses, which in their way promise to become as famous and revolutionary as the ninety-five of Luther four hundred years ago and those of Claus Harms, a century ago, are found the following:

Religion is an essential part of popular education.

The object of religious instruction is to instill into the child the mind (*Gesinnung*) of Jesus.

The church has no right whatever to dictate what shall constitute this religious instruction. Pedagogics as a science alone is to determine this.

Only those factors and elements are to be utilized in which the child finds examples of religious and ethical life.

Essentially religious instruction is instruction in history, the centre of which is Jesus. In addition to dates taken from the Bible special attention is to be paid to prominent representatives of religious life in the history of different nations, especially in modern times. The experiences of the child too are to be utilized to a particular degree.

All dogmatical and systematic instruction is to be excluded. For the upper classes the moral or ethical thoughts in the Ten Commandments, in the Sermon on the Mount, in the Lord's Prayer are to be employed. Luther's catechism is to be accorded only historical importance.

The religious material is to be strictly in harmony with the results of modern scientific research and to be utilized according to modern pedagogics. No examinations or grade marks are to be given in this department.

The courses and instruction in the Normal Colleges are to be adjusted to these ideals and aims.

The comments on, and discussions of these theses throughout Germany are significant. A national religion

is demanded, "German National Christianity" in which the heroes of German religious life receive the attention accorded to those of Israel in the Old and the New Testament. One prominent speaker declared that the "monopoly of Jesus Christ" in religious thought must cease. The Bible is not a "Heilsgeschichte," i. e. not a history of redemption, but solely a national history of Israel. The ethics of Jesus too must fall away, although some of its features are adapted to child thought, but not the symbol of the cross which embodies the ethics of the Nazarene. Christ is only a model, and as such belongs to the same class with Buddha, Confucious and others. Sentiments of this kind are echoed and re-echoed in advanced pedagogical circles and periodicals, and the conservative classes are deeply aroused to see that the more radical of religious thought has already filtered through into the ranks of popular education. Others go even further than the Zwickau theses demand, e. g. the educational conventions of Bremen and Hamburg insisting upon the absolute secularization of the schools and the total exclusion of all religious teaching from popular education. As yet these agitations, which are only one sign of a general propaganda in Germany aiming at popularizing pulpit and pew, in home and in society, the results of the most advanced critical thought, are only a *pium desiderium*, or according to law the church still everywhere in the thirty-seven state churches of Germany has supervision of the religious training of the youth; but this is one of the disintegrating elements that is beginning to act as a wedge between state and church, which separation the average German Christian looks upon with dread and horror. What the outcome of the whole excitement will be only a prophet or a prophet's son can venture to predict, but it is sad in the extreme that the child's mind is to be corrupted with modern rationalism.

CENTRALIZATION OF HIGHER EDUCATION IN GERMANY.

Protests loud and long are being heard in the educational and political world of Germany against the evident

purpose of the Prussian government to make the University of Berlin a "Weltuniversität," the head of a national academic hierarchy, over against which the other twenty universities of the Fatherland, including the eight in Prussia itself have by the government officials themselves been recently stamped with the distasteful term of "Provincial Universities." Berlin is to become for Germany in the sphere of higher education even more than Paris is for France. Although the youngest of all the German universities, its first centennial falling in the present year, Berlin has forged to the front wonderfully; and now with a teaching force of more than five hundred docents, and an academic contingent of more than thirteen thousand, of whom eight thousand are matriculated students and candidates for degrees, and the other five thousand are entitled to lecture privileges, it easily stands head and shoulders above any other institution of the kind in Germany. This result is partially the outcome of the fact that Berlin is the capital of the new empire, but is chiefly attributable to the fixed policy of the authorities to make the university there the leading institution of the country, chiefly by attracting to it the most brilliant teachers of the "land of authors and thinkers", as these are developed in other university centers. Scarcely has a new and promising star appeared on the horizon in any of the other universities when Berlin, by the offer of a salary that other schools cannot pay and by the attractions of an academic prestige not to be found elsewhere, soon numbers such a promising docent among its teaching force. To become a member of the Berlin corps of instructors is the highest ambition of a German university docent, and it must be said that the authorities of that school have been remarkably successful in drawing away from other schools their most brilliant talent. As a result the Berlin faculties no doubt represent the most brilliant aggregate of professors and docents that have ever been brought together in any academic center in the history of the world.

The success of this policy has been all the greater be-

cause the government has ably seconded the efforts of the university by lavishly and liberally granting the funds for whatever the University of Berlin wants, while the other universities must often go begging. Thus the reliable statisticians Drs. Schwartz and Strutz have figured out that of all the funds expended on the universities and kindred institutions, such as Technological Institutes, down to 1900, the University of Berlin alone received no less than sixty-one per cent. The *Statistische Korrespondenz* reports that during the last forty years Prussia has spent 95,160,000 marks on her nine universities, but that Berlin alone received about 30,000,000. Among recent data are such as the following: While the Botanical department in Berlin received in a single year 261,000 marks from the government, while Bonn, the next largest university in the kingdom, had to be content with 30,000 for the same purpose, and Königsberg with 19,000. The Geographical Institute in Berlin last year received 10,600 marks, while that in Bonn received only 300. In a bitter debate on this subject recently carried on in the Prussian Diet it was shown by the friends of the provincial universities, that out of the 2,943,000 marks voted in a single year for extraordinary expenses in the department of higher education, Berlin alone received 2,733,000, and that this is only a sample of what is going on all the time.

As a result there comes from the Prussian provinces and from the other states of Central and Southern Germany with their universities the cry and the protest against the centralization of higher education and educational interests in Berlin. It is maintained, especially in Southern Germany, that there now already exists in Berlin a spirit of domineering arrogance that demands submission on the part of the other universities to the educational ideas and ideals of the capital and that Berlin has become the centre and seat of an educational hierarchy, the supremacy of which is recognized to a greater degree than outsiders suppose and that this condition of affairs is largely responsible for the retrogression of higher education in the Father-

land, which the greatest historical authority in the country, Professor Lamprecht, of the University of Leipzig, so freely and frankly and almost fiercely deploras in repeated discussions and to whose complaints there are heard many yeas and Amens from other prominent university men in the Empire. It is insisted that the independence and influence of the other universities are being undermined, and these are all protesting against the honor of serving as "Schleppenträger" of the queen of the Germanic university world in Berlin. It is true that such a protagonist of the academic supremacy of Berlin as the Cultus Minister of Prussia has denied that it is the purpose of the government "to centralize science" (Wissenschaft) in Berlin; but such independent organs as the Munich *Allgemeine Zeitung*, in discussing the problem, tersely adds the comment "*facta loquuntur.*"

Evidently there are more than local prejudices and jealousies involved in this spreading controversy; yet those who see in Berlin prophetically an Academic Vatican are too pessimistic. Berlin will probably never be for Germany the autocratic educational centre that Paris is for France. Germany is not the one solid nation that France is, but is a unit only in military and political sense but not educationally or ecclesiastically. There is no such an institution as a University of Germany, except perhaps Strassburg; the German universities are all local and territorial; and the fact that Munich, in Bavaria, has now seven thousand students, and Leipzig, in Saxony has five thousand, shows, as sample facts, that the other universities are fairly well able to hold their own over against Berlin. The Germans are themselves accustomed to say that where there are two Germans there are three sets of opinions, and the centrifugal forces in the educational world of Germany are still so strong, that these factors and forces will probably be able to check the hierarchal ambitions of the Berlin institution. But the matter is certainly causing a great many heartburnings.

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WOMAN'S HEAD-DRESS.

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vations. First of all, let us bear in mind the place, the
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people, the time, and the occasion, as they bear on the book in general, and the question in particular, with which we have to deal.

Corinth, the city re-established by Julius Caesar, a half century before the Christian era, on the site of the old Greek city of the same name, was the commercial and financial metropolis of the Greece of St. Paul's day. The inhabitants, a conglomeration of Greeks, Roman colonists, and manumitted slaves, were noted for their wealth, their luxurious habits, and their licentiousness. "To Corinthianize," a term first applied to the conduct of the Corinthians by the moralist and poet, Horace, was a current phrase for that which was filthy and bestial beyond the power of ordinary language to express.

Even in this unpropitious place there were some who were longing to escape from the pursuit of things which, in the possession, proved to be Apples of Sodom. Yea, even here God could say: "I have much people". And in a residence of eighteen months Paul the faithful succeeded in gathering what appears to have been a good-sized congregation. But the training and habits of a life-time were not at once completely eradicated. The smoldering embers of the old consuming fires would occasionally break out. After Paul's departure these elements of the old life manifested themselves in schisms and violations of social and churchly order. In the presence of such untoward conditions, a message was forwarded to St. Paul asking his advice, and craving the weight of his authority and influence in correcting the prevailing abuses. Our Epistle is the answer to this request. It deals with several chief heads, and, first of all, with the existing divisions; then with the moral disorders which, to a certain extent, paralyzed the efficiency and influence of the church; a third division is given to the consideration of certain violations of Christian order and decorum. It is of this third division, treating of churchly order, that our text forms a part. It treats

of the conduct and dress of woman at the public services of the church.

In the presentation of his theme the Apostle supports his point by showing that there is an orderly subordination even of God's most exalted creatures, a subordination which it is the truest liberty to maintain; a descending scale running down from the Eternal Father Himself to the Eternal Son, who, in the fulness of time, was born a man, and became one of us; from the Son of God to the sons of God, the children of time, who have been begotten again unto divine sonship by the Spirit through the Word; and, finally, from man to woman, the complement of man, created flesh of his flesh, bone of his bone, to be a help-meet for and a companion to him.

A second thought which the Apostle presents is this, — there are proprieties of nature, of time, of place, of custom, which cannot be violated with impunity; to do so will bring injury to any cause which is espoused by, or associated with, those guilty of such breaches of decorum.

The third thought of the Apostle set forth here is that with the truly enlightened, consecrated child of God there is a charitableness of disposition, a broadness of vision, a power of rising superior to the minor matters which vex smaller souls; they possess a spirit which remains calm, unruffled by the little affronts, the minor breaches of decorum, which are met with everywhere in the actual experiences of life in a sinful world.

With these preliminary observations, let us proceed to a closer study of our text, considering it clause by clause.

V. 2. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you". Keeping in view the censure passed in this paragraph, which has been already passed, and is yet to be passed, this and kindred expressions of this book, seem to be out of place. Indeed, an irreverent mind might take it as an attempt to cajole the Corinthians into

such a frame of mind as to give a favorable reception to the rebuke he is about to administer. We, indeed, readily grant that St. Paul used every legitimate means to conciliate those to whom he wrote or spoke. Such was ever his practice. But we cannot, for a moment, concede that he went one iota beyond the strictest statement of fact, or stooped to anything which was not, in the truest sense, straight-forward and honest.

The Apostle here praises the Corinthians first of all for their remembrance of him. "Now I praise you, brethren, that ye remember me". In this connection let us recall chapter 1, verse 12. Here we learn that there was, in the Corinthian church, an Apollos party, a Cephas party, and a Christ party. In spite of this strife of parties, we are to understand from St. Paul's words that the Corinthian Congregation, as such, held Paul, the founder of their Christian community, in grateful remembrance, as to his person, and for the sake of the work he had done in their midst.

In the second place, the Apostle praises the Corinthian brethren because they are keeping the ordinances. The author of Corinthians in the Lutheran Commentary, Dr. Jacobs, asserts categorically that the word ordinances (*Paradóseis*) refers to certain rules and regulations which Paul had delivered to the Corinthian church, having to do with worship and church-government. And there are others who hold the same view. But it seems that this interpretation drives us to take hold of either one or the other of the horns of an unpleasant dilemma. Either Paul had given them a very imperfect code of churchly ordinances, or they were not keeping them at all perfectly, then how could he speak as he does? But when we remember that the Greek word for ordinances (*Paradóseis*) is derived from a verb which means delivered, a form of which is used in this same verse and so translated, it seems that we have a more rational and satisfactory interpretation of the Apostle's words. *Paradóseis* then signifies things delivered. These things

delivered may, indeed, be practical regulations. For instance, in 2 Thess. 3, 6, *Parádosis* is used to express the regulations concerning conduct. But in v. 23 of the same chapter under consideration, and in 15, 3, *Parédoka* is the word used for the delivery of historical facts containing the most important and profound doctrinal truths. May it not be, therefore, that the Apostle, by traditions, here refers to the whole body of teaching which he had imparted to the Corinthian church? This, if we are to judge from the general tenor of his preaching and writing, except where some special question had forced itself to the front, was predominantly doctrinal, circling ever around the cardinal themes of sin and redemption. If this be the proper idea, and we think that it is, then Paul's words have this meaning, — the Christians in Corinth had received, and were holding fast to, the general doctrines of the Apostle, their teacher. But in some instances, at least, they had failed, as so many professing Christians fail, to make the proper deductions, so far as the application of the principles thereof to the practical conduct of life was concerned.

V. 3: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God".

"The head of every man is Christ". That Christ is the head of man is true universally, for by Him were all things made, and without Him was not anything made that was made. He is before all things, and by Him all things consist. He is the head of man as the superior man, the man *par excellence*. But that verse three refers to the order within the church there can be little doubt. In a double sense, in a peculiar sense, is Christ the head of those who have been begotten unto a new life through His redemptive work. "He is the head of the body, the church, who is the beginning, the first-born of the dead; that in all things He might have the pre-eminence". Col. 1, 8. "He hath put all things under His feet, and gave Him to be the head over all things to the church, which

is His body, the fulness of Him that filleth all in all". Eph. 1, 22, 23. But we would be failing in our duty as an interpreter of Scripture if we did not call attention to the distinction between Christ's general headship of the church, referred to in the passages just quoted, and the specific headship which our text has in view. So far as the general headship of the church is concerned Christ is the head of the woman as well as of the man; for with God there is no respect of persons. In Christ Jesus, that is in the spiritual sphere, there is neither male nor female. Under the Great High-priest woman is a priestess as well as the man a priest, and has just as free access to the throne of grace as the man. The headship which our text has in view is unquestionably the organic headship of the church. The church is an organism. And, as we should expect of an organism which is the direct product of the workmanship of God, there is in it a proper subordination of parts. As the primal head of all, and as the immediate head of Christ, stands the Eternal, the unchanged, the unchangeable, God. Under His governance was performed the great work of redemption. As generalissimo, the Eternal Father stands at the head of the marshalled hosts of the Kingdom of God. And when the Kingdom of God militant shall become the Kingdom of God triumphant and glorified, it will be to the feet of Him who has ever been pure Theos that the blood-bought, blood-washed, host shall be brought, as an offering and an acknowledgment, that, for all time, Theos may be all in all.

Next in order to the Father stands Christ, the Eternal Son, the Theanthropos. He, equal to the Father as to God-head, was nevertheless subject to the Father as to office and work. He it was who, in the fulness of time, came forth to redeem the world, and place Himself in personal command of the children of God. He it was who, though the Eternal Son of the Eternal God, yet learned obedience, even obedience which was to end in death.

On the next step in the descending scale stands the anthropos, the time, and earth, born sons of God; redeemed and cleansed by the blood of Christ. For his marching orders he looks to Christ.

Last in the organic structure of the church, so far as the subordination of rank is concerned, stands the woman. Her head is man. For her directions she looks to him.

This subordination, let us remember, so far as its human constituency is concerned, is not one of worth or preciousness in the sight of God. To Him all his children are alike precious. It is a subordination ordained for the sake of order; just as there is a similar subordination, for the same purpose, in the state, and the family. Every properly constituted organism must have a head. And as in the human body the source of dominion, the controlling force, is to be the head, the mind; so in society there must be a head, and this head is to be the directing, the controlling, force. And God has wisely ordained for this headship those who, by nature, are best qualified for this position, not by inherent superiority of worth or preciousness; but by strength of character, power of endurance, and general equipment. And those who rebel against the ordinances of God, and usurp prerogatives not intended for them, do not thereby cover themselves with glory, but prepare for themselves a thousand pitfalls, and, in the end, bring on themselves shame and confusion of face. The order in which God places persons and things is always best, fittest. He always has reason for what He does, and the effort to alter and amend God's arrangements destroys all order and introduces the worst kind of confusion.

Verses 11 and 12, which, in thought, belong to verse 3, show that, though there is a subordination of woman to man, as to office and authority, they are still not independent of each other; to put it stronger, that man, the head of the woman, is not independent of her. His position is not one of absolutism. "Neither is the man

without the woman". As God has given woman a place under authority, and wills that she know her place, and accept it with the grace which accompanies faith; so is it His will that the man abuse not his power and authority, he is not authorized to be act arbitrarily, to be a tyrant. As a man and a woman complement each other in the physical sense, as it takes both a man and a woman to make one complete being before God, and so far as the accomplishment of His designs for the earth and the race are concerned; so in the sphere of the church, or in the Lord, the man and the woman supplement each other. To man's sturdy strength, and the bluntness which comes of the soil but once refined, there is to be added the grace and winsomeness of the woman, whose nature has been twice refined; thus with strength and grace there is to be built up the work of the Lord.

In verse 12 this thought is established further by an argument based on genetic and procreative facts. Man and woman are not independent, because "The woman is of the man". This is true of her as to her origin. She was taken from man. It is true if considered from the view-point of procreation according to the common course of nature. Under God man is the source of woman's origin. But it is also true that man is by the woman. He is born to woman. And the divine command to replenish the earth is, under God, as dependent on the person and the function of woman as of man. But this interdependence of the man and the woman, and vice versa, while absolute, so far as any power of deviation the one or the other may possess, owes every thing to God. "The woman is of the man, even so is the man also by the woman; but all things of God". As the place and function of both man and woman in the sphere of nature is assigned, and made effective, by God, so man's priority and authority is not, properly speaking, a personal one; it is not a self-assumed, but a divinely assigned one, in which he stands as God's representative. Likewise

woman's subordination is not, primarily, to man; but to God.

Paul's teaching, then, is not calculated to inflate man, to make him proud, or overweening. It is not of a character to make him look down on, and despise woman. Nor is it of a character to make woman underestimate her own nature and position. It shows that they are, in the truest sense, to be copartners in carrying out God's great plans.

V. 4: "Every man praying or prophesying", that is, in the public assembly of Christians, "having his head covered, dishonoreth his head". Many of the church-fathers, Chrysostom, for example, and many others of later date, understand this to be a censure for the men of Corinth, that is the members of the Christian church, who were in the habit of praying with covered heads. But it is most generally regarded only as the statement of a principle, and to make strong, by a negative statement, the custom he regards as the preeminently proper one. Also to prepare the way for the rebuke which he is about to administer to the women.

Honesty, however, requires the admission that the interpretation of this verse is attended by many difficulties. For instance this thought persists in recurring; why, if woman was to wear a head-dress in token of submission to man, should not the man wear a head-covering in his devotions in token of his subjection to God. Baur urges this very strongly against the Apostle's line of argument. And this objection commends itself the more, at least at first thought, when we remember that it was the custom of the Jews to pray with the Tallith, or mysterious fringed garment, drawn up over the head. A custom which most likely had its origin in the Scripture declaration that no man could stand in the presence of God and live. Of this custom Maimonides says: "Let not the wise men, nor the scholars of the wise men, pray unless they be covered with the Tallith, that they may show themselves reverent and ashamed before God".

The Romans, too, however they may have come to the conclusion that it was the proper thing to do, were in the habit of approaching their deities with covered heads, especially in offering sacrifices. It appears that there was a time when the Germanic tribes so prayed. And the Mussulman now so prays. The evidence is all in favor of the statement that the Greeks prayed with head uncovered, although Chrysostom asserts to the contrary. It was natural, other things being favorable, that this custom of the Greeks should be adopted by the Christians in Hellenic communities; especially so when the custom was of a character to help emphasize a great spiritual truth. We have here an example of the truly Evangelical, eclectic, character of Christianity, it adopts what is good, and will serve its purpose, wherever found. This was the principle of Luther and the other Reformers.

In spite of the difficulties connected with the interpretation of this verse, I think we may come, with reasonable certainty, to catch the Apostle's view-point. To do this we must go to the verse, where man is declared to be the image and glory of God. Man was not only made in the image of God. Our text says he is the image of God. This is evidently based on one of the basic ideas of Gen. 1 and 2: "Let us make man in our image, after our likeness; and let them have dominion". "Thou mad'st him to have dominion over the works of Thy hands". Ps. 8, 6. It is especially with respect to this lordship and dominion that man is the glory of God, in the sense of our text. In his undisputed sway he is the visible, material representative of the majesty and power of God. And his uncovered head, the "Os sublime", is to be held up as an evidence of this delegated power and authority. But the uncovered head of man was to have a spiritual signification; namely, of the new relationship in which the child of God of the New Testament Dispensation stands to his Maker. St. Paul considered this the most appropriate attitude in prayer for the man because he is no longer a servant, but a son. The veil of the Temple

no longer bars his way to the holy of holies. He has freedom of access, without the aid of any intermediary, to the new holy of holies, the throne of God. He is no longer hopeless and crushed down by a weight of sin and shame, but lifts up his head and rejoices in the consciousness of sonship, and the full and free forgiveness of his sins. This is the same principle which has led the Lutheran church to adopt the standing, instead of the kneeling, attitude in prayer.

"Every man praying or prophesying, having his head covered, dishonoureth his head". A considerable number of exegetes interpret *kefalen*, in this and the succeeding verse figuratively, thus — Every man praying or prophesying, having his head covered, dishonoureth his head, namely, his superior, Christ. For to pray thus is virtually to deny one's relation to Christ, one's freedom and sonship, secured man by His Redemptive work. In like manner the woman, when she prays or prophesies with head uncovered dishonours her husband, or male superior; because she denies his authority. But the whole tenor of the passage indicates that the head which is dishonoured is not Christ, but that of the man himself; for *kefa* the accusative must be given the same meaning as *kefales* the genitive. This position is strengthened also by considering the meaning of verses 5 and 6, where the head that is dishonored is the same one that can be shorn or shaven; also by verse 14 where man is spoken of as bringing shame on his head by wearing his hair long. If the man who was the image and glory of God, and had free access to the throne of God, should pray with his head covered he would dishonour it by acting out of character. His appearance would deny the position God had assigned him in the state, the home, the church; the position of priority, of authority, and leadership.

In verse 15 the Apostle emphasizes the statement that man ought not to pray with covered head because it is unnatural for a man to have his head covered even with a long growth of hair. "Doth not even nature itself teach

you that if a man have long hair it is a shame unto him?" I leave it to your own feeling and judgment, to your own sense of the propriety of things, to answer whether it is a seemly thing for a man to pray with his head covered, when this same sense of propriety tells you that it is not a becoming thing for him to wear a head of long hair. But this argument by way of appeal to nature dare not be pressed too far. The appeal was to the practice of the people about the Apostle, in the light of that practice it was a shame for men to wear long hair. But in the heroic age of these very Greeks, prior to 500 B. C., their men wore their hair long, and it was considered in perfect keeping with the strength and prowess of manhood. The oldest Greek statuary and paintings represent the hair of the men falling far down below the shoulders. Homer speaks continually of the long haired Greeks. Their gods Bacchus and Apollo were represented with plenteous locks. It was customary in those days to wear the hair in plaits. Sometimes two plaits were worn coiled about the head. It was only a little more than five centuries B. C. that this custom began to change. And at first only young men and athletes wore their hair short. But gradually it came to be regarded as proper to the virility, and the active calling of man, to doff his flowing hirsute adornment, and wear his hair cut short. The Babylonians also wore their hair long. And in the earlier Old Testament times long hair seems to have been admired by the Jews, at least so far as the young men were concerned. See II Sam. 14, 26. And Josephus tells us that Solomon's youthful horsemen had long heads of hair, which they sprinkled every day with gold-dust. The Egyptians, on the other hand, were accustomed to wear their hair cut short. Whether because of this passage of Scripture, or for some other reason, we have come to feel that short hair is the proper thing for the man who is preeminently a creature of action and endurance, that long hair is a sign of effeminacy, and therefore a shame.

V. 5: "Every woman that prayeth or prophesieth". First of all, the Apostle here seems tacitly to admit the propriety of doing the very thing he later condemns; namely, the participation of woman in the public services of the church. "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head", on the face of the message, does not condemn the act, only the manner of doing it. And it is a matter of fact that the manner of doing things enters into the morality of the act.

Meyer escapes the difficulty here presented by supposing that in such passages as 14, 34, 35: "Let your women keep silence in the churches; for it is not permitted unto them to speak, for it is a shame for them to speak in the church"; and 1 Tim. 2, 12: "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence"; that in such passages St. Paul refers to the public assemblies of the congregation, while in our text he refers to smaller meetings, the *ecclesiola* in *ecclesia*, such as is mentioned in 16, 19: "Aquila and Priscilla salute you much in the Lord, with the church that is in their house". Also Col. 4, 5: "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house".

Others, for instance Frowne, think that the point of emphasis at this time is not this, is it proper for women to be leaders or teachers in the church's services; but, holding this question in abeyance for the time being, the Apostle would settle the point at issue: is it permissible for women to appear in public, or take part in the services of the Christian assembly with uncovered head. The Apostle's statement here then does not controvert, or make null, his later statement: "Taceat mulier in ecclesia". This latter view, in spite of the fact that Meyer strongly controverts it, is the one the writer accepts.

At this point it might be well to recall the well-known fact that there were exigencies of an extraordinary character which called women to the discharge of the teaching office in the church. In the Old Dispensation there was

"Deborah, a prophetess, the wife of Lapidath", who judged Israel. And Huldah, the wife of Shallum, a priestess, who dwelt in the college at Jerusalem, and spoke for the Lord even unto the priest, and the men of the court. In New Testament times there was Anna, the prophetess, who supplemented the swan-song of Simeon, speaking of the Christ-child to all them that looked for redemption in Jerusalem. There were the daughters of Philip who, under unusual circumstances, were given the power of prophecy. There were the faithful women who labored in the Gospel with St. Paul himself. And the writer believes that in this late day the need of the church may make the unusual not only permissible, but proper. That the vox populi of a needy church becomes vox Dei. This we practically, if not theoretically, admit in the work of our Sunday-schools.

V. 5: "Every woman that prayeth or prophesieth with her head uncovered dishonoureth her head." The point of prohibition here is the uncovered head. And the ground of the prohibition is clearer than it is for the position advocated in verse four for the men. First of all, woman's covered head was the outward token of subjection to her husband. While man is the glory of God, His representative, the one of all God's visible creatures in whom the wisdom, and power, and majesty of God are most clearly seen; "The woman is the glory of the man." This does not mean that she is not also the image and glory of God, for she was first created in man, as was the whole race, yet she is this rather mediately, through the man.

V. 5 b and 6: "That is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be shame for a woman to be shorn or shaven, let her be covered."

If you insist on coming into the christian assembly, and taking part in the services, with uncovered heads you might as well have your hair cut short; for the world, which judges chiefly from appearances, will class you with the courtesan who short hair of shamelessness, or the

adulteress who, perforce, has the shaven head as the penalty for violating the sixth commandment. The Apostle is arguing along the line of logical consistency to show the absurdity of the unseemly emancipation for which the Corinthian women were struggling.

V. 8 and 9: The Apostle has in mind here, as every thing goes to show, the marriage relation, in which the rule is conferred on the man. It is in this relation that woman receives her highest dignity. It is here that she serves most directly as the partner of man in carrying out the great plans of God for the world and the race. And yet her dignity and glory is largely reflected from the man. This position is concretely established by the history of creation, in which the relation of the sexes is clearly shown. "Man is not of the woman, but the woman of the man." "Neither was the man created for the woman, but the woman for the man," to be his complement, to help him carry out God's plans. Now if she rebels against her God given position, if she refuses to be subject to the powers that be, she degrades herself, she dishonours herself.

Another reason why she dishonoured her head by appearing, or praying, with uncovered head was that it violated the clearly defined custom which left its unmistakable stamp on woman's apparel. To fully understand this point it will be necessary to remember the importance which the ancient world attached to this matter of dress. In the early days of Greece the length of a man's himation (loose outer garment) proclaimed whether the wearer belonged to the Ionic or Doric branch of the people. In other words, it was considered an index to the gods of the character of a man's worship, his education, the nature of his general religious and moral make-up.

In the ethics of dress there was one article which Greece, together with Oriental nations generally, considered as admitting of no alteration, and with which no liberties could be taken. It was the article of head-dress of womankind. Stringent rules forbade the woman appear-

ing in public without her peplum, or head-shawl, which she usually wore over her shoulders, and drew up over head, like a hood, on going out, or on appearing before a mixed company. This veil was not simply an article of attire for prayer. It was a token of relationship to her husband, and to society in general. To discard the veil was a declaration of hostility to the well-established usages of society. Even though it might not be so meant, it would be universally interpreted as a confession of obliquity.

Most authorities agree that in the early era of Israelitic history it was customary for Hebrew wives and maidens to mingle freely and openly with the other sex with uncovered face. Though it seems to have been customary for prospective brides to cover their faces in the presence of their husbands to be, as we see from the conduct of Rebekah on meeting Isaac. But

V. 10: "For this cause;" namely because she is of the man, and for the man, "ought the woman to have power on her head." It has been asserted that, with the exception of Rev. 13, 18; and Gal. 3, 20, this is the most difficult passage in the New Testament. And has given occasion for all kinds of philological and antiquarian stunts. But it seems to the writer that Meyer, who asserts that his view is in harmony with the majority of ancient and modern commentators, is right when he says, in effect, that the analogy of the whole passage that by the word *exousia*, power, must be understood the sign of power, or authority; and not the power the woman herself exercises, but to which she is subject; namely, that of her husband. In unambiguous words, then, the woman is urged to appear in public only when wearing her head-covering, by which she confesses herself subject to her husband, and bound by the custom of decent society. She exerts her greatest power when she shows herself to be under authority. This latter thought some controvert. But while it may not be contained in the statement of St. Paul, it is certainly true that when those women went forth with their heads covered, thus proclaiming them-

selves unwomanly, they threw around themselves the strongest kind of protection and exercised strongest power of womanhood for good. Just as the woman of today, who dresses modestly, and deports herself in a truly modest, womanly way, has the strongest possible safeguard against the advances of the despoilers of virtuous womanhood.

"Because of the angels." Here we have another expression about which there has been all kinds of fanciful conjectures. Some have suggested that "*Dià tous aggélous*" should be *dià tas agélos*, on account of the crowds. Or *dià tous agelaious*, on account of the men who crowd in. Or *dià tous andras*, on account of the men. Or *dià tous aggelastas*, on account of the mockers. A number of other readings have been suggested. It has also been suggested that the Apostle may have been led by a train of thought familiar to his readers, but lost to us. Others still have taken the word angels to refer to the evil spirits. These have in mind the idea, held by some, that the first sin was a sexual one, and brought about by the bad angels. The thought, according to this idea, would be that the women should have their heads covered because the evil angels are constantly hovering about to take advantage of everything to incite to wickedness, especially of a libidinous character. We find suggestions somewhat of this character in ancient Hebrew literature. In Tobit, chapter 6, Rabbi Simeon is represented as saying: "If a woman's hair is uncovered, evil spirits come and sit upon it, and destroy every thing in the house." In an Arabian biography of Mahomet occurs this passage: "A good angel must fly before the face of an inveiled woman, whilst a devil would bear it well." That St. Paul does not mean bad angels is, however, conclusively shown by the fact seldom, if ever, in the Bible, and nowhere in the New Testament, does the word angel, when unqualified, mean anything but good angels. Working from this point of view some have suggested that we have a statement here in

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which St. Paul was influenced by Hebraic ideas about the presence of the angels in the assemblies of believers. But we see no reason for considering this a remnant of Judaism inherent in St. Paul. If we mistake not it is a view that is in harmony with the whole teaching of Scripture. Elsewhere this same Apostle speaks of the angels who are ministering spirits, sent forth to minister to them that are heirs of salvation. According to this, then, the idea is that the women should have their heads covered, not only because by refusing to do so they would offend their brethren, and give occasion to the adversaries to mock, and heap reproach on the church; but they would offend the pure spirits of heaven itself who are watching over God's children, and thus compel them to bear sad reports to the very audience chamber of the Most High.

Edersheim asserts that in the time of Christ it was ordinarily strictly enjoined upon women to have their heads and hair carefully covered. And he suggests that this custom may throw some light on the passage under consideration.

Those who disregarded this custom, at least in Greece, especially in Corinth, were the women of easy virtue, the *hetairai*, the female companions. Corinth was notorious for the part these women played. In the temple of Aphrodite Pandemus there were a thousand of these female slaves, *hieródouloi*, priestesses of love, as they were called. That which made this class of women all the more dangerous was the fact that they, in large part, were the really intellectual women of Greece. They made a study of the art of being agreeable, companionable. But they were careless of the proprieties. They were bold. They wore their hair short, and their heads uncovered. Indeed many of them belonged to a class which made of sexual vice a cult. Part of their religion consisted of a deification of the reproductive faculty of nature, to which they paid homage in the form of the most licentious rites. In other words, the harlot among them was invested with a certain sanctity as a member of a religious caste.

On the other hand, decent women were closely confined to their homes. Their intercourse with their own husbands was often very limited. And they never emerged from their homes without having their heads closely covered.

Now we cannot for a moment conceive that the Christian women, members of the Corinthian congregation, could be so thoughtless, or presumptuous, as to violate the established customs of their people so far as their relations to society in general were concerned. It does not seem to me that the Apostle is rebuking them for a lack of modesty. If so he would not have confined his strictures to the appearance in the church. He would have spoken of the home, and especially of their appearance in public. No, it was only in the more or less public assembly of believers that these women discarded the insignia of virtuous womanhood. And this evidently because of their mistaken interpretation of the Apostle's teaching concerning christian liberty, and the breaking down of the former inequalities, real or fancied, in the standing of the two sexes before God. Their reasoning doubtless was that it was unworthy of the dignity of a christian woman, in the enjoyment of her new found blessings, to wear in church the insignia of submission and seclusion, almost of servitude, which she wore as a Greek wife. The Apostle, therefore, says, in effect, to these women: Your conclusions are incorrect. You have put yourselves on dangerous ground. The world is not ready for such a step. By so doing you bring dishonour on your head. For as the man honours his head by proclaiming his authority, so the woman honours her head by acknowledging her subordination, both to her husband, and the usages of society; for there is honour only there and then when men and women both occupy the place God would have them occupy, and conduct themselves as God would have them do.

Long hair among practically all nations, and in all ages, has been considered an appropriate, a truly feminine, adornment for the womanly head. This is especially true

of the Hebrew and other Semitic peoples. St. Paul gives expression to this universal truth in V. 15: "If a woman have long hair, it is a glory to her; for it is given her for a covering." From the Apostle's appeal to nature in the preceding verse we should take that her long hair is a glory in the natural sense of being appropriate to her as a woman, feminine, according to her nature. But in the last clause, "For her hair is given her for a covering," he evidently reverts to the former thought of subjection. A sign that she was taking her place, and doing her work, as God designed, for the best interests of the home, the race, the church. The glory, the only true glory of any of God's creatures is in fulfilling the law of its being. Then whatever helps woman to be truly womanly, modest, submissive to properly constituted authority, is a glory to her.

Long hair was a sign of modesty among Eastern people, a sign of chastity, we might say of virginity. Among the Jews for a woman to appear on the street with her hair hanging loose was sufficient ground for divorce, but when the bride was led to the bridal chamber she wore her hair loose. And the maids of old Phœnicia, as preparatory to marriage, had to submit to having her hair cut, or to being defloured at the feast of Byblus. Among the Jews cutting the hair was a punishment for adultery. According to Edersheim, the process of denuding her of her tresses was accompanied by the repetition of the following formula: "Because thou hast departed from the manner of the daughters of Israel, who go with their heads covered, therefore that has befallen thee which thou hast chosen." It is very likely this that the Prophet had in view when he says, Jer. 3: "Thou hast a whore's forehead."

To return then to verses 5 and 6, to which 13 and 15 is but an addendum, St. Paul would say: you recognize the significance of having the hair cut short. But what is the real difference between the shorn head and the uncovered one? Practically none. Then, if you would not have

your hair cut, why have it uncovered? The two things under existing circumstances, are on a par.

In V. 13, the Apostle appeals to the law of nature which he invokes in 14 on behalf of the men. He has laid down the deep underlying principle of conduct. Here he makes the appeal to the innate sense of propriety. Take a sober second thought, and tell me whether, in the light of the law of God regulating the relations of the sexes, and in the light of the customs which have become a second nature, is it comely, is it decent, for you women to come into the assembly of believers, and pray to God, with uncovered head? You know that you will be misjudged, that you will bring a stigma on your fair name, not only as Christians, but as women. Does not your whole better nature revolt at the thought?

V. 16: "If any man seem to be contentious." If there is any one who has not been convinced by the considerations here presented, and wishes to start a controversy, let him know that "We have no such custom." Meyer insists, as do a number of others, that this refers to contentions, that the Apostle would inform such that he is not given to fighting wordy battles, that it is contrary to the spirit of the church, as a church. The majority of exegetes, however, refer the words, "no such custom" to the wearing of a covering on the head. Among those who hold this view are Theodoret, Erasmus, Grotius, Bengel, Michaelis, Hydenreich, Neander, and many others. If this latter be the correct interpretation, then the Apostle's words mean practically this: I have set before you the proper conduct in this matter. If you persist in exercising this questionable liberty we will not quarrel about it. This seems to be the position of the Lutheran church on this question. For it seems to me that if we make the words "no such custom" refer to "contentions," then the matter of the uncovered head is taken out of the adiaphora, and made a matter of universal and perpetual observation, which we do not believe, nor does our church so hold.

We append the views of the writers of our church on

this subject. Dr. Jacobs, in the Lutheran Commentary, says: "Another question concerning adiaphora. Questions concerning covering and uncovering the head in public worship do not belong to the essentials of the faith of Christianity. A man surely can truly worship God, and can preach to edification with his head covered. A woman can worship to edification, and can profitably discharge every duty as a member of the congregation to which the Lord may call her, with her head uncovered. The grace of God is not bound to such externalities. But what of itself is of no importance, may, under certain circumstances, be of great moment, while, under others, its significance need not be regarded."

Chemnitz, in his Examen, says: "Christian liberty moderates Apostolic rites, so that they may be instituted, changed, and abrogated, with a view to edification, time, place, persons, etc. Thus the Apostles concerning what has been strangled, and concerning blood, has long since ceased to be observed. For the cause on account of which it was made is no longer present. In 1 Cor. 11, Paul decides that men pray and prophesy with head uncovered; but women, with covered head. He divines this from the circumstances of time and place. For in those places men went into public with uncovered heads, and women, both slaves and freed women, with veiled heads. To speak with uncovered head was a sign of authority, and the contrary, one of subjection. In our times and places the opposite is observed. For to speak or hear with uncovered head is a testimony of subjection, and with covered head, a sign of authority.

The following is the dictum of our fathers in the Augsburg Confession, Article XXVIII: "It is lawful for Bishops or pastors to make ordinances whereby things may be done in order in the church; not that by them we may merit grace, or satisfy for sins, or that men's consciences should be bound to esteem them as necessary services, and think that they sin when they violate them, without the offense of others. So Paul ordained, that women should

cover their heads in the congregation. Such ordinances it behooveth the church to keep for charity and quietness' sake, so that one offend not another, that all things may be done in order, and without tumult in the church; but so that consciences be not burdened, so as to account them as things necessary to salvation, and think they sin when they violate them, without offense to others as no one would say that a woman sins, if she went into public with her head uncovered, provided that it were without the offense of men.

THE INCREASING CONTEMPT FOR THE BLESSING OF CHILDREN.

BY REV. H. J. SCHUH, A. M., PITTSBURG, PA., N. S.

(Concluded.)

IV. THE REMEDY.

Concerning the magnitude of the evil and the attendant dangers there can be no question. Perhaps however the most important question in connection herewith is, What can we do to remedy the evil? We ask first, What can the home do? First of all the home instinct must be cultivated. Especially in our large cities is the home subjected to all manner of dangers. It is hard pressed for room, poverty pinches it, the surroundings are unfavorable. But even among the wealthy the home seems to be despised and with it also the blessing of children. Where the home is crowded out by the club there the blessing of having children is also despised. In the home itself a reformation must be inaugurated if the home is to be helped. Parents should bend every energy to implant into their children love for home and to so bring them up that home will not seem as a prison to them. Love for home and love for children are inseparably united.

Since the main reason for despising the blessing of children is to be sought in the increasing lack of the fear of God we must bend every effort to train up our children

in the way they should go; so that they may have respect for God's Word and His ordinances. We should also train our children in the virtue of contentment. The Scripture passage, "Godliness with contentment is great gain" should be re-enthroned in our homes. This means a fight against vice. Our young men and young women should be so trained as to recognize that there are nobler pleasures than those of the flesh, higher enjoyments than those of the appetites. Love for children must be more carefully nurtured; not a mere sentimental affection that rather crushes the best and noblest in them, but to love them in the Lord.

What can the church do in this matter? It is to be feared that here we have been influenced by a false modesty. Not entirely undeserved is the censure of Dr. Walter E. Dorset in the *Journal of the American Medical Association*, 1908, page 957: "It is useless to expect ecclesiastical intervention. The clergy do not seem to be at all concerned. To furnish them with this information is to throw away your time. Few sermons are preached from the pulpit for fear of shocking the delicate feelings of a fashionably dressed congregation, and the begging of money to save the souls of the far away heathen seems to be more important. They can not but realize the enormity of the crime from knowledge gained from the bedside of the victim of the abortionist. Yet they do not possess the moral courage to express their convictions to those to whom they are called to minister. Their education along biological lines has, I am certain, in many cases been sadly neglected." Too long the church has kept silent or only in a feeble voice testified against this modern murder of children. Of course there are noble exceptions but as a rule the pastor is too modest to speak of these things in the pulpit or even privately. But when our people are not ashamed to indulge in such abominations we should not be ashamed to point out their sins. We do not have much time for an assumed modesty which in private courts the evil and in public is horrified when it is even mentioned or called by its right name. It is time that we quit mincing words and

tell those who despise God's order that a spade is a spade. It is time that we publicly and from the pulpit tear the mask from the face of this demon that threatens to ruin our land and our church. What avails it to beat about the bush in the matter? A woman that will destroy her own flesh and blood in the womb is a murderess in comparison with whom Herod was an innocent. Of course in speaking of these things from the pulpit a fitting propriety should be observed, yet in such language that all may know what is meant. To say nothing for fear of being classed as outspoken is cowardice; and the pastor that permits a false modesty to puzzle him is an unworthy craven.

We do not have the opportunity to speak of these matters as has the Romish priest in the confessional, nor do we ask this opportunity. However opportunities come to us in our pastoral visits, especially in sick visits, to earnestly admonish the erring. It were unwise to enforce an opportunity, as great wrong might be done an innocent pair, but so often the evidence is so strong, amounting almost to proof, perhaps even the wrong is acknowledged, here the proper discipline should be administered. Whoever has his eyes and ears open will find opportunities enough to speak plainly without having to bring certain ones under suspicion. And where the preaching of the law has touched the conscience there will be cases, at least here and there, where the help and advice of the pastor will be sought. It is to be regretted that the pastoral relation among our people is not as intimate as it should be. The family physician more often than the pastor is asked for advice. Nor can we hold inquisition as do the Romish priests in the confessional. But as opportunity affords and as much as lieth in us let us be faithful to our pastoral office. Our church papers can also do much in this matter. Such a festering sore that not only threatens our nation but also our congregations should not, because of a false modesty, be quietly passed over. Here and there in the ecclesiastical press the sin has been referred to but who will say our periodicals have done their full duty in this matter?

Especially over against the compromising attitude of the daily press should the church papers be heard in clear and unmistakable language.

Also in our pastoral relations with the young we should not only be wise but also conscientious. Already in catechetical instruction the foundation should be laid for the subsequent happiness of the home and the high regard for the blessing of children. In the consideration of the 4th and 6th commandments and the Table of Duties opportunities enough are offered to emphasize the dignity of the home and the marriage relation. In Bible history we have the examples of Abraham, HÁnnah, Zacharias and Elizabeth as showing our youth the proper value and blessings of having children. And even if in connection with the consideration of the 5th commandment it were not in place to speak of the murder of unborn children by the parents, yet the sacredness of human life should be so strongly emphasized that any laying hands upon it will at once be recognized as a crime of horrible proportions.

Briefly we also desire to show what the state can and should do in this question, for we are not only Christians and pastors but also citizens. How easy and superficial the state has been in this momentous matter may be seen from the following. The above mentioned Dr. Walter B. Dorset writes: "By some it may be asked, are not our laws good and sufficient as they stand? In order to answer the last question I propounded the following questions to a very able lawyer and had him prepare, by way of answer, a digest of the now existing laws in the several states and territories:

• Question 1. Is the woman herself guilty of any crime? In how many states is she, and in how many is she not?

Answer: In nine states a woman who solicits, submits to or performs an abortion on herself is guilty of a felony. In seven states the above offense is a misdemeanor. and in the remaining states and territories, viz., thirty-five, the woman is guilty of no crime.

Question 2. What is the charge and penalty for giving away, selling or advertising abortive drugs and drugs or appliances to prevent pregnancy?

Answer: The charge is a felony in but twelve states and territories out of fifty-one, and the penalties vary from imprisonment for from one to ten years, and in some states a fine ranging from \$20.00 to \$5000.00. In twenty states the offense is only a misdemeanor. In thirty states and territories there are no laws on the subject." *Journal of the American Medical Association*, 1908, page 958.

The existing laws are evidently inadequate.

As good citizens it must be our concern to defend ourselves against this sin so far as this is possible by the arm of the law. Voluntary abortion is not only a crime against the person committing it, but also against society and should be so punished. The person who in any way has aided in destroying human life is a criminal and should, according to right and justice, be so adjudged. Where there are no laws against child murder, there should be, as against every other form of murder. The protection of human life is the highest duty of the state.

But where such laws already exist more strictness should be demanded in their execution. We must labor that the public conscience, which here in America is such a powerful factor, also in this matter asserts itself; that it demand that every one who aids or abets in child murder suffer the punishment due him. But to what a pass matters have come in this respect the specialist may again inform us. Dr. R. W. Holmes of Chicago, expresses himself as follows: "I have had the misfortune for three years to be a sort of mentor on criminal abortion work in Chicago. During this period I have presided over a committee of the Chicago Medical Society to investigate, and to attempt to eradicate the evil. I have come to the conclusion that the public does not want, the profession does not want, the women in particular do not want, any aggressive campaign against the crime of abortion." *Jour. of Amer. Med. Assn.*, 1908, page 960. This shows how desperate is the

situation, and how earnestly we should strive to change the popular feeling in this respect. Physicians and druggists devoid of conscience must be called to account. The sale of wares intended to produce criminal abortion should be forbidden and where engaged in punished as a crime. We must labor with all our power that the unwillingness to bear children and the limiting of their number be looked upon as a disgrace branded as a crime and so treated. The word of the Apostle must again come to its realization in our national life: "But she (the woman) shall be saved through her child-bearing, if they continue in faith and love and sanctification with sobriety." 1 Tim. 2:15.

NOTES AND SKELETONS ON THE GOSPELS OF THE CHURCH - YEAR TAKEN AND AR- RANGED FROM VARIOUS SOURCES.

BY REV. B. L. WESTENBARGER, MASSILLON, O.

SECOND SUNDAY AFTER EPIPHANY.

John 2, 1-11.

1. *Third Day* — The third after His arrival in Galilee and His conversation with Nathanael (John 1, 43-45). *A Marriage* — A sacred ordinance of the Lord (Gen. 1, 27-28; Ps. 128, 1-4; Prov. 18, 22; 19, 14; 31, 10-12; Eph. 5, 33). "It was called *of Galilee* to distinguish it from other Canas — notably one in Asher's territory (Josh. 19, 28.)" — Scott.

Mother of Jesus — Her name is not mentioned. She probably was a relative or a near friend of the family in which the marriage was to take place. *Was There* — Mary was evidently more than a guest merely. (V. 3).

2. *And Both Jesus Was Called and His Disciples* — Probably they were invited after all the other invitations had been made, their arrival in Cana likely not being anticipated. The disciples were the five mentioned in chapter one — John, Andrew, Peter, Philip and Nathanael.

3. *They Have No Wine* — This embarrassment was probably caused by a larger number of guests than was anticipated. Mary evidently expected that Jesus would manifest His glory at this feast and hinted that now was His time.

4. *Woman* — Jesus said this not out of disrespect to His mother, but, having entered upon His Messianic office, His Father in heaven must now direct His actions and that Mary has no greater claims upon this office than any other woman. *Mine Hour* — God's appointed time. God will take care of all of our wants at the proper time if we but trust Him. We should make our time conform with God's time.

5. *What Ever He Saith Unto You, Do It* — Mary hereby expresses her confidence in the Messiahship of her Son, and, leaving all her wants in His care, commands the servants to obey Him.

6. *After the Manner, Etc.* — Every pious Israelite held strictly to the traditions of the elders, one of which was "Except they wash their hands oft, eat not" (Mark 7, 3-4; Matth. 15, 2; Luke 11, 38). *Firkin* — About nine gallons. It is estimated that each vessel held between eighteen and twenty-five gallons, and the whole six about 130 gallons.

7 and 8. *Unto Them* — The servants. "*Fill — draw — bear*" — directing all, but Himself touching nothing, to prevent all appearance of collusion. *The Governor of the Feast* — One appointed to see that the guests were served in an orderly way.

9. *The Water That Was Made Wine* — "The wine that had been water." — *Luther*.

10. *When Men Have Well Drunk* — "The phrase does not refer to the company at the marriage feast. We cannot imagine Jesus remaining among drunken people, and even ministering unto their folly. The remark seems to have been a kind of '*saw*,' referring to a mean custom practiced by stingy people. It serves to call attention to

the fact, and for that purpose it is introduced here."—Scott.

II. The object and end of all miracles is here obtained; (1) A need is supplied, (2) The glory of God is manifested, (3) the disciples are strengthened in faith, and faith enkindled in the doubting and unbelieving.

SKELETONS.

I. WHAT DOES OUR GOSPEL TEACH US CONCERNING THE MATRIMONIAL ESTATE?

I. THAT IT IS NOT WITHOUT DIVINE HONOR.

- A. It is the first institution of God (Gen. 2, 10);
- B. Christ's presence at the marriage of Cana;
- C. He manifested His glory.

II. THAT IT IS NOT WITHOUT CROSS.

- A. Married people do not partake only of such afflictions as are common to all men alike.
- B. They have their special (Christian) cross.

III. THAT IT IS NOT WITHOUT GOD'S BLESSING.

A. If we have Jesus present;

- 1. Therefore we should invite Him and His disciples by beginning marriage in the fear of and with the Word of God.
- 2. Not cause Him to leave,
 - (a) By conduct unbecoming a Christian at the wedding,
 - (b) By conduct unbecoming a Christian in married life.

B. If we wait patiently,

- 1. His hour may not yet have come.
- 2. But will surely come in good time.

—Selected.

2. COMFORTING THOUGHTS FOR A CHRISTIAN ON ENTERING
THE STATE OF MATRIMONY.

I. THIS STATE IS GOOD AND PLEASING IN THE SIGHT OF
GOD.

- A. It is the first institution of God (Gen. 2, 18-22) ;
- B. It is honored and sanctified by Christ's presence.
- C. With Christ present he has the forgiveness of sin and peace with God.

II. CROSS AND AFFLICTION COME FROM THE LORD FOR A
GRACIOUS AND GOOD PURPOSE.

- A. A Christian must not expect only good days.
- B. Evil days come not accidentally but under God's providence.
- C. Not all afflictions are the consequence of sin but just because we are Christians (The Christian cross).

III. WHEN THE PROPER HOUR ARRIVES GOD WILL PROVIDE
HELP.

- A. Our time is not always His time,
- B. Therefore a Christian must wait patiently,
- C. In due time he will experience God's help.
- D. Thus he is led to a knowledge of Christ's glory.

—Selected.

3. JESUS AT THE MARRIAGE OF CANA, HONORS AND SANC-
TIFIES MARRIAGE.

I. BY HIS PRESENCE.

II. BY SATISFYING THE WANTS AND DESIRES OF THE PEOP-
LE.

III. BY MANIFESTING HIS GLORY.

IV. BY CREATING AND STRENGTHENING FAITH IN HIM.

—Selected.

4. WHAT JESUS DOES AT THE MARRIAGE OF CANA.

I. HE HONORS MARRIAGE;

II. HE EXERCISES HIS LOVE;

III. HE MANIFESTS HIS GLORY;

IV. HE STRENGTHENS THE FAITH OF HIS DISCIPLES.

DR. LOY.

5. THREE STOOPS OF FAITH.

I. THE ABSOLUTE OMNIPOTENCE OF JESUS.

II. THE DIVINE WISDOM OF JESUS.

III. THE BOUNDLESS GOODNESS OF JESUS.

—ABRIDGED FROM LUTHER.

THIRD SUNDAY AFTER EPIPHANY.

Matth. 8, 1-13.

1. Matthew places the healing of the leper immediately upon the returning of Christ from the mountain where He had preached that greatest of all sermons, the sermon on the mount.

2. *Leper* — One who is afflicted with the loathsome, spreading, and incurable disease of leprosy. *And Worshiped Him* — He fell on His face before the Savior (Luke 5, 12), but it was unlawful for him to do this (Lev. 13, 44-46). *Lord, if Thou Wilt, Thou Canst Make Me Clean* — Here this leper expresses implicit faith in Christ, that He has the power to heal, but leaves his case to the will of Jesus.

3. *Put Forth His Hand, and Touched Him* — In the ceremonial law this was prohibited (Lev. 13, 46), with the exception of the prophets, as in the case of Elijah (II Kings 4, 34). *And Immediately His Leprosy was Cleansed* — "And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed" (Mark 1, 42). He was healed by divine power.

4. *See Thou Tell no Man* — Because Christ did not wish to be revealed just yet, lest the priests, out of hatred and envy, if they knew that Jesus had healed the man, might say, he is not completely healed. *Show Thyself to the Priest, and Offer the Gift* — God had so instructed (Lev. 14, 2 f.) the lepers to do, that had been healed, and Jesus had not come to destroy but to fulfill the law. *For a Testimony Unto Them* — The testimony of the priest and the offering accepted from the afflicted were the latter's evidences that he had been restored to health and to

the camp. They would also be a testimony that Jesus was the Great Healer that was to come and that God had visited His people.

5. *Capernaum* — A city, on the sea of Galilee, where Christ performed many miracles and in which He made His home after He entered upon His public ministry (Matth. 4, 13). *Came Unto Him a Centurion* — He did not come in person, but "Sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant" (Luke 7, 3). *Centurion* — A captain over one hundred soldiers, in the Roman army.

6. *Palsy, Grievously Tormented* — "In this instance we have probably a case of progressive paralysis, attended by muscular spasms, and involving the respiratory movements, where death is manifestly imminent and inevitable. In such a case there would be symptoms indicative of great distress, as well as immediate danger of life." — Sir R. Bennet, M. D.

7. Jesus expresses His willingness to come and heal this man's servant.

8. *Answered* — Answered through his friends whom he sent to Jesus as He drew near his house (Luke 7, 6). *I Am Not Worthy* — This man felt his unworthiness and confessed it, but his fellow countrymen had only words of praise to say for him (Luke 7, 4-5). The nearer Jesus comes to us, the more ought we to feel our unworthiness. When we feel our unworthiness most, then God's help is nearest. *Speak the Word Only* — The centurion had implicit confidence in the Word of Christ (Comp. Ps. 33, 9; — 107, 20).

9. In this verse the centurion gives a reason for believing Christ's Word. He is a man of limited power, but his word has power over his subjects, or those that are under him. Christ, who has unlimited power and by whose omnipotent word all things have their being, could now say to this sickness, that is only a servant of His, "depart", and it would be so.

10. *So Great Faith* — Such unwavering and unconditional faith. *No Not in Israel* — It should not be wondered at, if, among the Jews, great faith should be found; for to them God had committed the treasures of His grace. But this man, coming from among the heathen, and having very little opportunity to know of the promises of God concerning the coming Savior, hath both found and accepted Him.

11. *From the East and West* — From the heathen countries. *Sit Down* — Recline at feast. *With Abraham, Isaac, and Jacob* — The patriarchs. *Kingdom of Heaven* — In the kingdom of Christ's grace and in the kingdom of His glory.

12. *But the Children of the Kingdom* — Those unto whom the treasures of God's grace had been given and unto whom the Savior of the world came after the flesh, but who rejected the Savior (Matth. 21, 43). *Outer Darkness* — *Weeping and Gnashing of Teeth* — (Matth. 13, 42; 13, 50; 22, 13; 24, 51; — 25, 30; Luke 13, 28; II Pet. 2, 17; Jude 13).

13. The Savior healed the centurion's servant.

SKELETONS:

I. THE EXAMPLES OF FAITH.

I. THEY TEACH US THE NECESSITY OF FAITH.

A. Without faith it is impossible to please God (Heb. 11, 6).

1. In regard to temporal help (the two men in text).
2. In regard to spiritual help.
3. Therefore Jews and Pharisees of old were rejected.
4. And also modern Pharisees and work righteous men.

B. With Faith we can please God.

1. Gentiles as well as Jews, without distinction of race or color (Acts II, 17; — 8, 27 ff.; Hag. 2, 7).
2. Whether great or small sinners (Is. 55, 6-7; — I, 18).

II. THE MARKS OF TRUE FAITH.

- A. Humility, (leper and centurion).
 1. They ask for mercy and not for deserts.
 2. Leaving the time and manner to Jesus.
- B. Confidence (Heb. 11, 1).
 1. Absence of doubt.
 2. Unwavering reliance on, (a) God's command to pray, (b) God's promise to hear, (c) God's truthfulness.
- C. Obedience (leper and the centurion).

III. THE RICH BLESSING.

- A. Receives what it asks for,
- B. Receives consolation in adversity,
- C. Receives eternal life.

—Selected.

2. JESUS CHRIST THE ONLY SAVIOR.

I. HOW SURE THIS IS.

- A. He is omnipotent, therefore He can help (vs. 2-8).
 1. All men,
 2. Out of every trouble,
 3. At all times.
- B. He is kind and gracious
 1. He feels for and sympathizes with every body.
 2. He is no respecter of persons (vs. 1, 2, 5, 6).
 3. He demands no merit of our own.

II. TO WHAT SHOULD THIS INCITE US?

A. To look for help only in Him.

1. How? (a) With humility, (b) With confidence, (c) With constancy.
2. For whom? (a) Ourselves (v. 2), (b) Others (v. 6).

B. To give Him all the glory,

1. Praise His name in words,
2. Live becomingly (obey His word vs. 4 and 13).

—Selected.

3. FAITH IN THE REDEEMER.

- I. ITS NECESSITY.
- II. ITS MARKS.
- III. ITS BLESSINGS.

—ABRIDGED FROM DR. LOY.

(To be Continued.)

A STUDY OF THE THIRD ARTICLE OF THE AUGSBURG CONFESSION.

BY REV. PROF. WALTER L SPIELMAN, A B, HICKORY, N. C.

THESIS III.

Original sin is truly sin, a total corruption of the entire man, and consists NEGATIVELY in a want of the fear of God and without trust in Him, and POSITIVELY in concupiscence or sinful fleshly appetite.

“That it is without the fear of God, without trust in him, and with fleshly appetite. And that this disease or original fault is truly sin, etc.”

From what has already been said, inasmuch as original sin inheres in all men from their very birth, and that it is propagated by natural generation, it must be evident that original sin is a sinful condition, a state, a ‘habitus’ as the dogmaticians call it,—and is therefore not to be confounded

with actual sins, although most closely related thereto as the root evil out of which all actual sins grow. Original sin is therefore a sinful, corrupt, depraved condition of the entire human nature as born into the world. It is that awful moral depravity that like a most loathsome disease has corrupted and tainted and poisoned through and through the whole man in his thinking, feeling, and willing. His very condition by nature is morally leprous, diseased throughout. Even all evil desires already in their first movements belong to the category of actual sins, and are therefore already the outgrowths of original sin. Original sin is therefore called a "disease or original fault" by our fathers in this second article of the Augustana. Original sin is the universal sinful and depraved state of us all. It is common to the whole race, and is the same in each of the individuals of that race. Accordingly, in the Formula of Concord, (Epit. p. 494 Jacobs ed.) it is plainly stated thus, and again in the same chapter, p. 496, point 11.

Viewed from the *negative* side, original sin, according to our article, consists in a want of the fear of God, and without trust in Him. It consists, then, in a certain lack or want of something which man ought to have, namely, in the loss of the original righteousness and holiness, the image of God in which man was originally created, and of which we treated before. (Thesis I.) That original state or condition of perfect righteousness and holiness has been utterly lost by the fall. Before the fall, man feared God with a perfect child-like fear, and trusted him implicitly with perfect confidence. God was the center of all his life and of all his love. All his thinking, feeling, and willing was pure and perfect, and was directed toward God, in whom in a special sense he lived and moved and had his being. That, alas, has now become utterly changed, so that a condition directly opposite to that has entered in. Man is now without the image of God, without the love of God, without the fear of God, and without trust in Him.

Viewed from the *positive* side, original sin consists in concupiscence or sinful appetite. In the place of the image

of God now lost, there has entered in another image which has taken that place, namely, the image of evil. Where God was originally the center of man's heart and life, that center has now become the sinful, selfish "I" which no longer loves the good and no longer lives and moves and seeks its happiness in God, but which now habitually loves the evil and gravitates toward it. Man's nature, now fallen, hates God, and finds pleasure only in unrighteousness. Man's spiritual condition has therefore become entirely revolutionized by the fall. It is now by nature the direct opposite of what it originally was, so that now men are by nature the children of wrath, dead in trespasses and sins, and having not even the power to will, much less to do anything good. This corrupt condition is called one of concupiscence, i. e., a condition of constant inclination to evil, a diseased state of moral depravity in which the tendency or bent of the whole nature is directed only to evil continually in such a way that every temptation to evil at once finds joyful, immediate, and ready embrace, while every suggestion to good is distasteful and meets with antagonism.

Wretched, however, as man's condition has become by the fall, corrupted as his whole nature has become, yet man has not lost his nature. Man's nature has not become sin, sinful though it be. Original sin has not become the substance or essence of man. That was the error of Flacius, which the Lutheran church has unequivocally rejected in the Formula of Concord. On the other hand, however, we also see here the wide gulf between the Lutheran view and the Romish view of original sin. According to Rome's view, as we learned before, (Thesis I.), the original righteousness and innocence of man did not belong to man's nature, but were only a superadded gift, an additional ornamentation, as it were. The loss of this, according to Rome, has not corrupted man's nature nor seriously affected it, but has deprived man only of this superadded gift, so that his condition is now what they call "*in puris naturalibus*" (Bellarmine), i. e., a purely natural condition. Accordingly, too, the Romish do not consider concupiscence as sin in

the baptized person, for they view Baptism as destroying its sinfulness, so that in a baptized person concupiscence is even considered as something good because it is supposed to call for the exercise of opposite virtue. Concupiscence, they declare, was even in Adam before the fall, although under the control of his reason.

Opposed to all such views which belittle the dreadful nature as well as the horrible effects of original sin, our Lutheran fathers boldly confessed as their firm conviction according to God's Word, that original sin is truly sin, etc. (Thesis III.)

THESIS IV.

Original sin condemns and brings eternal death now also upon all unregenerated children of Adam begotten after the common course of nature.

"And that this disease or original fault is truly sin, condemning and bringing eternal death now also upon all that are not born again by Baptism and the Holy Spirit."

Since, as we have shown before (Thesis III.), original sin is truly sin, and since all sin condemns, it must follow also that our confession is correct in the declaration that original sin condemns. Consisting as it does in such a horrible, deep, inexpressible corruption of the entire human nature, so that man is not only destitute of all righteousness, but is also spiritually dead to everything good and is perverted to all evil so that everything that he thinks, speaks, or does, by nature is sinful,—it must be plain that if the thoughts, words, and deeds, resulting therefrom are sinful, the horrible corruption itself from which these sins arise must also be sinful, as the root evil or sinful fountain head from which these proceed. "Out of the heart proceed evil thoughts, murders, adulteries, thefts, fornication, and all uncleanness."

Accordingly, the Formula of Concord well says (Sol. Decl., Chap. I, par. 6), "Even though a man would think, speak, or do nothing evil, yet his nature and person are sinful, i. e., by original sin, as a spiritual leprosy . . .

and on account of this corruption . . . the nature or person is accused or condemned by God's Law, so that we are by nature the children of wrath, death, and damnation," etc. Original sin being the root evil from which all actual sins proceed, it must follow that it cannot be pleasing, but must be hateful and damnable in the sight of him before whom nothing sinful can exist.

That this is true, the Scriptures plainly prove, Rom. 5:12, 6:23; Ps. 5:5, and Eph. 2:3. So long as this dreadful condition remains, so long it calls forth against itself the righteous wrath of God that is a consuming fire against all ungodliness of wicked men. And since all men are by nature in this horrible condition, all men are by nature also the children of wrath, i. e., under the curse and condemnation of God.

What that punishment is, we learn again from Scripture and experience. The wages of sin is death. Since sin is opposition to God, death must result as separation from God, the source of all life. Death, with all its dreadful attendant train of woe and wretchedness,—sickness, sorrow, suffering, disease, and misery, heart-aches and heart-breaks, ending here in physical death, which is separation of soul and body, and leading hereafter, if not overcome by God's grace, to eternal death, which is eternal separation from God,—that is the curse of sin.

That is the ruin which sin, not only actual sin, but original sin, has brought in its wake. Otherwise, how, even from the view-point of universal human experience, can we account for the pains and aches and woes that flesh is heir to? Even tender infants of but a day or an hour pale and wane and sicken and die. Others are born diseased or deformed, to languish in briefer or more long drawn out miserable existences. These are but the evidences that the seeds of death are already in us all at birth, and are manifesting death's dreadful work in us, which, if not overcome by God's grace, must lead to eternal death. And, inasmuch as all unregenerated children of Adam are by nature in this wretched condition. children of wrath and

under God's curse, it must follow, as our article declares, that *now also*, i. e. so long as they remain in that sad condition, original sin condemns and brings eternal death upon them.

THESIS V.

The guilt of original sin can be removed only by regeneration.

"Condemning and bringing eternal death now also upon all that are not born again by Baptism and the Holy Spirit."

That flesh and blood, i. e., in its sinful condition by nature, cannot inherit the kingdom of God, the Scriptures plainly teach. Therefore said Jesus to Nicodemus, in that celebrated night interview, "Except a man (tis) be born again, he cannot see the kingdom of God." Again, "Marvel not that I said, Ye must be born again." The guilt and damnability of man's natural condition must be removed. He must be placed in a new relation to God before he can again be restored to that communion with God from which he was driven out on account of sin. By our natural birth from our sinful parents we have inherited this wretched condition of our nature. "That which is born of the flesh is flesh." Therefore, by the mercy and wisdom of God it has been made possible that by another birth taking place in us, namely a spiritual birth, we might be born again spiritually as new creatures. "That which is born of the Spirit is spirit." Being by nature dead in trespasses and sins, we have no spiritual life. Spiritual life must be again wrought in us by the almighty power of God, who alone is the source of all life. This new birth we call regeneration. By it we are begotten again unto spiritual life, "born again not of corruptible seed, but of incorruptible, by the word of our God, which liveth and abideth forever." Of course, only God can do this for us; and he does it through the work of the quickening Spirit, the Holy Ghost, who performs his work in us through the means of grace. He works faith in our hearts through

these means by which he applies to us the saving merits of Christ, for "in him was life, and the life was the light of men." (John 1:4).

And since all men need this new birth even from the first moment of natural birth, it becomes necessary that there should be some way provided by the mercy of God for just such regeneration of tender infants too young to be subjects for the Holy Spirit's regenerating work through the ordinary preaching and teaching of the word. Nor has God left us without such a way. He has provided just this very thing for us in the holy sacrament of Baptism, whereby, through the water comprehended in God's command and connected with God's word, the same life-giving Spirit of God works with regenerating power. This the Scriptures plainly teach, not only in Christ's memorable words to Nicodemus (John 3), but also elsewhere. Gal. 3:26-27; Eph. 5:26; Col. 2:12; Acts 2:38, 22:16; Titus 3:4; I Pet. 3:21, and Rom. 6:3-6.

Not that Baptism removes original sin itself or destroys it. That is a Roman Catholic error (Conc. Trid. Sess. V. Cap. 5.). Neither are we to conceive of the effect of Baptism as being an extirpation, lessening, or weakening of concupiscence in the baptized subject,—which is likewise a Romish error (Thom. Aquinas and Pet. Lombard). But the effect thereof is that by the Holy Spirit, through Baptism, spiritual life is begotten in the individual baptized. He has now a new life principle, and his entire relation to God is now changed. He stands thenceforth no longer under God's wrath and curse as a child of wrath, but now as a new creature, a child of God, an heir of the covenant, accepted in the Beloved. The guilt or damnability of his sinful nature is removed, being covered and pardoned by the perfect merits of Christ applied to the subject through Baptism. "For as many . . . as have been baptized have put on Christ, etc."

The sinful nature together with its evil concupiscence, alas, still clings even to the baptized, and will continue to do so throughout life. Gen. 8: 21; 6: 5; Ps. 51: 7; Rom.

7: 17; Heb. 12: 1. That reveals the dreadful tenacity of original sin and the deep corruption which it has effected in our nature. Even Christians, therefore, still have evil desires within them and sin daily, and will continue so until at last by death they are unclothed from the sinful flesh and set free. That reveals also the wisdom and mercy of God in bringing good out of evil, by turning even that very evil, death, which came into the world as the curse of sin, into a blessing for the believer in Christ, — a blessing that frees him at last entirely from all sin, even original sin, — and makes of it a triumph of grace, the gateway to life, so that death is swallowed up in victory.

Not that the baptized Christian can continue to live on wilfully and wickedly in sin. That would again destroy the new life of grace in him. He daily strives now by the help of the Holy Spirit to grow in grace, that the new life quickened in him by Baptism may flourish and develop; and thus he daily seeks by the same power to more and more crucify the flesh with its affections and lusts. Therefore Dr. Luther in the Smaller Catechism says that Baptism signifies that the old Adam in us by daily contrition and repentance should be drowned and die, etc.

This is the struggle that takes place in the regenerated between the flesh and the spirit, i. e., between the old Adamic nature and the new life principle of grace, the struggle of which St. Paul speaks Gal. 5: 17, and Rom. 7: 14-25. And that this is a warfare that is never ended in this life, St. Paul's own example and testimony prove. But though the sinful root of our fallen nature still remains throughout life, in spite of our most zealous efforts by grace to dig it out and destroy it more and more, yet, thank God, the guilt and condemnation of this state are removed by Baptism, so that in answer to the cry "O wretched man that I am, who shall deliver me from the body of this death?" we can reply with rejoicing in the words of the same St. Paul, "I thank God, through Jesus Christ, my Lord."

(To be Continued.)

A FUNERAL SERMON. *

BY REV. S SCHILLINGER, A. M., WEST ALEXANDRIA, O.

JNO. 17, 24.

Dear Brethren and sorrowing Friends:

Our dear young sister, and your much-beloved daughter has crossed the river of death, and, we believe, safely reached the shores of happiness. She will never return again to this world of sorrow and affliction. We believe that there is such a place of happiness, and that all faithful followers of Jesus Christ will enter into that place of rest because the Bible teaches both these truths. We believe that our young sister's soul is now there, for she was a believer in Christ. "He that believeth and is baptized shall be saved." Mark 16, 16. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. 14, 13. We are yet on earth, and in bodily pain and sorrow look after, as the disciples looked after their beloved Master from Mount Olivet as He ascended to heaven. Acts 1: 11, 12. Humanly speaking, we could wish it otherwise. We could wish that the departed could have remained with us. But this was not God's will, and when He wills we must submit, and resign ourselves to His wonderful directions. Never must the Christian murmur against his God. Our time will also come sooner or later. Death, our last foe, will one day knock at our door, and we cannot escape. Though we be God's children, we must all expect to walk through the valley of the shadow of death, but we will fear no evil, for the Lord is with us, He is our rod, our staff and our comfort. Is. 23, 4. We often wonder, how can it thus be? and yet we have earned nothing better than death, for we have all sinned, and death is the wages of sin, the manifestation of the wrath and curse of God against our transgressions. Death takes from us what is most dear on earth,

*Preached for a young sister 20 years old, who had been the congregation's organist for five years.

viz., life. But is that the end? No! no, my dear friends! There is another home, thanks be to God! There is a home, not made with human hands, in the realms above where all is love, and in Christ we find our only help on our journey here below to reach those realms. He is the road that leads to that blessed and eternal home. Although this body must crumble in the grave, yet we have a sure comfort, for we can say with pious Job: "I know that my Redeemer liveth." Christ came into the world, suffered and died for our sins, removed the sting of death, appeased the wrath of God, and opened the way to endless bliss. He who believes in Christ will live though he must lay off this mortal body, and enter this state of perfect happiness. This promise, sorrowing friends! the Word of God gives us. Therefore we shall, by the guidance of the Holy Spirit, endeavor to impart to you a few words of comfort drawn from the sweet doctrine expressed by our blessed Savior: *Father I will that they also, whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me."*

"Father I will." In these words our Lord Jesus reveals to us His will to make us blessed. To this end He came into this world and for this purpose He fulfilled the law, suffered and died for us upon the cross. He willed to do all this, or it would not have been accomplished. He makes His children His by enkindling faith in their hearts in His merits. The only way to become His is to believe in Him and in what He accomplished. He wills that they who are His by faith, shall be with Him. What His lips utter is the earnest desire of His holy heart. Therefore, we have no reason to doubt in the least. These are the words of Almighty God; the words of Him who has the power to do just what He says that He will do. To confirm this sweet promise He assures us that heaven and earth shall pass away but His word shall not pass away. His Word shall always stand. Is that not a sweet comfort in the hour of affliction? Although we can no longer see our beloved sister we know that she is with Christ because of

the promise which He gives in the words of our text, "Father I will," and then He tells us what he wills. Men can lie and deceive, although they allow sweet words to play upon their lips. But our dear Savior cannot tell us anything which is not the truth. That would be contrary to His holy essence. It would be a manifestation of unbelief to maintain that Christ could tell us something that was not true. When He challenged the Jews: "Which of you convinceth me of sin," He meant nothing less than that He had never done or said anything which was not right and true. He is true God, and therefore almighty, and what He wills must necessarily follow. Therefore we, who are God's children, do not doubt, but that the good and gracious will of God has been accomplished in reference to our departed young sister.

But what kind of a will is here expressed by our Savior? His words explain themselves. "I will that they also, whom thou hast given me, be with me." Think for a moment, beloved hearers, where Christ is! Although He is with us, and with all His children everywhere as He has promised, He is also with His Father, in the most high and eternal majesty and glory. Christ has ascended to heaven, notwithstanding that He is continually in our midst, and has prepared an eternal home for us. This is our exceeding great comfort in the midst of sadness. Therefore, we should rejoice notwithstanding that the Lord has now visited us with sorrow and affliction. We do not sorrow as those who have no hope, for we know that our Savior is faithful, and that because our heavenly Father has given us to Him by faith, therefore we shall be with Him. We believe that our departed young sister is with Him now. Through baptism in her infancy already she was cut out of the olive tree, which was by nature wild, and was grafted contrary to nature into a good olive tree, Rom. 11, 24, which is Christ; in that faith she was nurtured, and in that faith she fell asleep. O what sweet comfort! Yes, sorrowing friends in the midst of affliction the Christian rejoices. Rejoice, O my soul! where thy Savior is there is also thine

eternal home! "Let me be, let me be, that I Jesus Christ may see!" These are the words your daughter would say to you if she spoke just now, after the brief time of her abiding in that heavenly home. Yes, sorrowing parents, let your beloved daughter be where she now is, to behold her blessed Savior, and to walk in and out in the presence of her Lord with all the saints who have gone before! It is, of course, sad when death visits our homes and tears from our midst a much beloved daughter and sister, but it is our flesh that is sad. The flesh weeps, and wonders, "What have I done that the Lord should visit me with such sorrow?" nor do we just say that it is a sin to weep at the grave of beloved ones. Abraham wept when his wife, Sarah, died, and the Savior stood at the grave of His friend Lazarus and wept. But we must not suffer our flesh to predominate, and destroy those heavenly and spiritual sentiments, which we receive from the Gospel, and which strengthen the soul. In the midst of affliction the soul rejoices that the Lord in His mercy has taken another soul home to Himself. As Luther said when his dear daughter, Magdalene, died: "I am joyful in spirit, but oh, how sad in the flesh. It is a strange feeling, this, to know she is certainly at rest, that she is happy, and yet so sad." As the body of his dear daughter was being lowered in the grave he again exclaimed: "Farewell, thou lovely star, we shall meet again." When the people in great crowds attended the funeral to express their sympathy with him, he said: "Ah, grieve no more for her, I have given to heaven another angel." His daughter, Elizabeth, had died just a short time before. Let us here today also remember the words of that dear man of God. Let it not cause your hearts to be over-sad, because you shall no more see the face of your dear daughter in this world, but thank the Lord that He has counted you worthy to raise a dear child for Him, and that He has taken her out of this vale of tears to Himself in heaven, where she now enjoys perfect and eternal peace in the presence of her blessed Savior. The Lord knows what is best for His children. We meditate

over this visitation and are sad, but He means it for our good. Though this example of mortality be particularly sad on account of her youthfulness and it may be thought that she could have done a great deal of good in her Master's kingdom here on earth, who among us knows whether in the very circumstance of her youthful demise the Lord is not accomplishing the greatest good? He is perhaps now reminding a many a one who has been living securely in sin, of the uncertainty of life, and of the great necessity of providing for the immortal soul. Young man and maiden! you who think that you are in the prime of life, and have many years yet before you, consider well this example! We have here before us a young person, whose chances for living long were, but a few months ago, as good as that of any of you, and lo! here she now lies in death's icy grasp. Will you take warning, and permit the Lord's will to be done in you?

But it might be asked, *who are blessed, in whom God's good and gracious will is done?* Or who are they whom He carries into that house of many mansions, built above for all His children. The answer lies already in the question. They are the blessed, they are God's children. The answer lies also in our text: "Whom thou hast given me." The Father has given them to His Son. They are all who through the Word of God become believers in Jesus Christ, and persevere in that faith until they are removed by temporal death from this mundane world. Here there is no distinction made in regard to person, age or standing. None are too young, none are too old, none are too poor and none are too rich. The means of grace are intended for all, and Christ came into the world to save all. All could be saved; but they only who persevere in faith in Jesus are given to Him by the Father, i. e., are predestinated to eternal life. But you may ask, "how can we know that our daughter is saved, that she was given the Savior by the Father?" This we firmly believe, i. e., hold with the certainty of faith; for she was baptized, and thereby transplanted from the kingdom of darkness into the king-

dom of the light of the Gospel of Jesus Christ, and we have no reason to believe that she ever denied her baptismal vow, but on the contrary, we have reason to believe, yes, we have positive proof that she confessed her blessed Savior in whose name she was baptized. This is evident from the fact that only a few years she was confirmed, making a public confession of her faith before her God and this congregation of believers. She lived in accordance with this confession as far as we can know, in as much as she never failed to appear at the Lord's table, to strengthen her faith in Him through His precious body and blood. Would to God that all were so faithful! Just last Sunday yet she made use of this precious means of grace. What more can we wish? Should this not serve to our comfort and consolation? The Lord does not ask any more in order to be saved than we believe in Him. Certainly we can believe that she is now beholding the glory of her Savior. O, the sweet comfort and lovely lot! All true believers shall some day see the glory of the Lord. He assures us in His gracious will that we shall see that He is the eternal God, in essence the same with the Father and the Holy Ghost. Yes, we shall be where He is and behold His glory. The departed saints are already there. We believe that your daughter is among them. She beholds the Lord in the beauty of His holiness. She has gone before, and through her exit, our hearts are still more drawn that way.

We know that your hearts are sad, but you can be comforted with the truth that what your daughter now sees is not an empty imagery, as when a beggar sees the majesty of an earthly king, or a starving man a costly feast. He that beholds the glory of Christ also participates in its richness. Yes, my dear sorrowing friends! With the same eyes that we here see one another, we shall one day, when our bodies are resurrected and again united with our souls, behold the glory of our Lord. Those eyes which we see there in that coffin sealed in death shall one day be wide

open, and shall see the Lord face to face, according to the words of the pious Job. Is this not comfort, unspeakable comfort? This body which we see in this coffin, and which we are about to lay into its last resting place on earth, will again be brought forth. Even as the Lord touched the bier upon which the young man of Nain lay, and said: "Young man arise," so will He touch this body, and as the young man arose and was given back to his mother, so shall your daughter arise, and though not given back to you in the same relation that the young man of Nain was given back to his mother, yet if you but persevere in your faith in Jesus Christ until your last hour shall have come, you will go where she is, and she will be given to you never again to be taken away. She is not dead but alive in such a perfect relation that pain and sorrow never again can mar her pleasure. When you saw her the other day passing away, she was but falling asleep to awake beyond the skies in the morning of indescribable beauty. The Scriptures speak of the Christian's death as but a sleep. The Savior said of the daughter of Jairus, "the maiden is not dead but sleepeth." Thus we can also say of our departed young sister, she is not dead but sleepeth. Cease to weep therefore, dear father, mother and brother, for you have the joyful hope that your dear one is not dead but has fallen asleep in Jesus, for she was His while living in this world, and now ever shall remain His:

"Asleep in Jesus! blessed sleep!

From which none ever wakes to weep;

A calm and undisturbed repose,

Unbroken by the last of foes."

Since, however, eternal life is set apart for those only whom the Father has given to the Son, let us see to it, by the grace of God, that we may be counted among that number. Especially should this example of mortality serve as a warning for the young people, that they may not live securely in sin, and think there is yet plenty of

time. Time! Don't speak of time, my dear young friends! Time does not belong to you. Time belongs to your God, and He measures it out to you by the minute, and you are unaware as to which shall be your last one. None of us can know that; therefore we should all be on our guard, watching and praying and believing lest we be overtaken unprepared. Do not think that you are well, and that therefore your hour will not come for a long time yet. It may come only too soon and find you unprepared. Here is an example which teaches us distinctly that death can, yes, that it does frequently come to young people also. Therefore set your house in order now while it is yet day for the night cometh when no man can work. Come to your Savior now, for all that the Father hath given to Him they will come to Him. There is only one way, however, to come to Him and that is by faith. There is no possible way to be saved except through Christ. "I am the way, the truth and the life, and no man cometh to the Father but by me," saith Jesus. You come to Jesus when you believe in Him with all your hearts. To believe in Him means to believe in the work He accomplished for you. This is the only way. Through our own works we cannot come to Him, and through them we cannot be saved. If I should say that our departed young sister is in heaven because she was good I would say something contrary to divine truth, for that would be teaching you to base the hope of your salvation upon your own works. But that is just what many people would like to hear. It is so difficult to get many people to look entirely away from themselves, and to look alone to Jesus. They want to have the honor of saving themselves. All who are caught in this delusion will not be given by the Father to the Son. Our sure hope of our departed sister's blessedness is not based upon her works at all, but alone upon the merits of Christ apprehended by faith. We conclude from her daily walk that she was a believer, and having faith in Jesus Christ she was in possession of His merits. Having her Savior's merits she was clothed in

the robe of His perfect righteousness. Our heavenly Father now looks upon this robe of His Son's righteousness, which she apprehended by faith, and declares her just. Or in other words, He opened the gates of heaven, and said to our departed young sister, Walk in, since thou wast a believer in my beloved Son". Faith in Christ is heaven's pass-word. Now let me ask you, my dear friends, who are here today in great numbers: is faith your "shibboleth"? faith in your blessed Jesus as it is revealed to you in God's Word? "Whosoever believeth and is baptized shall be saved, but whosoever believeth not shall be damned." By faith we behold the glory of the Lord in this world already though it be but dimly, as through a glass, and by faith we shall enter heaven where we shall see Him face to face. This is our comfort in this hour of sadness. "Faith is the substance of things hoped for, the evidence of things not seen." That faith will incite us to continue faithfully members of Christ's kingdom on earth. That faith, we believe, our departed young sister had; therefore, she now sees the things she hoped for, viz. the glory of the Lord, and a perfect joy. This is your comfort, sorrowing friends, and may it strengthen you when you see her empty couch, her empty chair, and all the places where you were accustomed to see her. She now occupies a place, we believe, at the throne of the Lamb of God. And may the Lord bless you with a true and living faith every moment of your lives, but particularly when your last moment shall come that you may be numbered among those whom the Father hath given to His Son. Amen.

NOTES AND NEWS.

BY G. H. S.

A BABYLONIAN BOOK OF JOB. •

That Hebrew literature, as represented in the Bible, has derived much from Babylonian traditions embodied in works of Assyrian poetry, history, and law is not a

new idea. It receives confirmation from the discovery in the library of the Assyrian King Ashurbanapal (668-626 B. C.) of a work strikingly parallel to the Hebrew Book of Job. But while the Book of Job as we know it dates about 400 B. C., the Assyrian work can not have originated later than 2000 B. C. In *The Contemporary Review* the learned Orientalist Morris Jastrow, Jr., professor of Semitic languages in the University of Pennsylvania, speaks as follows of the probable connection between the Hebrew and Babylonian books:

"While there is no evidence of any direct connection between the Biblical and Babylonian tales, the great age of the Babylonian parallel, taken in connection with what we now know of the wanderings of Babylonian myths and legends throughout the East as a result of the conquests of Babylonian and Assyrian rulers, as well as through the extension of commercial relations between Babylonia and the surrounding countries, makes it quite possible that the Babylonian tale was a prototype of the Job story. This becomes more plausible when we recall that Job is not pictured as a Hebrew in the book, but lives in the land of Uz, which is probably to be sought in the region of Edom. The names of his three friends are foreign and their homes are in Arabia. The story, therefore, came to the Hebrews through their intercourse with the surrounding nations—perhaps directly from Edom; and altho in adopting it they strove to give it a Hebraic flavor, its foreign stamp is unmistakable. It ought not, therefore, to be a matter of surprise to come across this tale, or a strikingly similar one elsewhere; and if the Hebrews obtained it from the Edomites, there is no inherent reason why it should not have come to the Edomites from a region still farther to the east."

The Babylonian Job is Tabi-utul-Bel, King of Nippur, whose name means "good is the protection of the god Bel." The King, whose period must have been earlier than 2000 B. C., was noted for his piety. In the text he dwells as did Job, upon his devotion to the Supreme Be-

ing, but in spite of his zeal and piety he is afflicted with a terrible disease, of which Professor Jastrow writes as follows:

"He is smitten with a painful disease, which in accordance with the current views was regarded as a symptom of divine displeasure. The ordinary means resorted to in order to drive out of one's own body the demons who were regarded as the cause of disease were of no avail. The priestly exorcisers were powerless; the official diviners were unable to secure any omens through which to determine the duration of the king's sufferings. In his distress Tabi-utul-Bel appeals directly to Bel, pours forth his complaint, and contrasts his service of the gods with the recompense meted out to him."

This painful disease is only at last healed by the providential interposition of Bel. Thus:

"Tabi-utul-Bel describes his sufferings in such detail as to permit us with due allowance for poetical exaggerations to diagnose his ailment as a complete paralysis, involving the loss of eyesight, hearing, and of locomotion. Incidentally to this lament he manifests his humble and contrite spirit and admits the possibility that he may have unwittingly aroused the anger of the gods by acts or sentiments that he thought would be pleasing to them. His prayer is answered, and corresponding to the description of his sufferings he proceeds to enumerate how one sense after the other is restored to him, how his strength returns and with it his cheerfulness. The text closes as it began, with a hymn of joy and thanksgiving, to which there is added the moral of the tale, namely, when in distress not to despair, even tho priests seem powerless. Help from the gods will come in due time."

The work is distinctly didactic in character, and in this way exactly parallel to the style of the Hebrew Book of Job, of which the professor writes:

"The Book of Job, a philosophical poem dealing with the fundamental problems of human suffering and divine justice, will always hold its place in literature as the work

of a master mind, quite apart from its religious significance. In its tone and spirit, and more particularly in its veiled skepticism, it is more modern than most of the books of the Old Testament — indeed, next to Ecclesiastes, where the skepticism is more pronounced, the most modern. The Book of Job in its present form can hardly be older than 400 B. C., but the underlying story of the pious man overwhelmed by misfortune must have been current much earlier. The story, which is of popular origin, is used by the author of the book merely as a medium for introducing us to his philosophy of life, to his views of sin and suffering, and of divine guidance."

Similarly of the story of Tabi-utul-Bel we read:

"The story is told for the sake of the lesson that it teaches. Our author, therefore, like the author of the Book of Job, uses the story of Tabi-utul-Bel as an illustration of certain doctrines which he desires to emphasize. The interesting feature of the text is therefore not so much the story as the author's reflections, placed by him in the mouth of the king in connection with the king's complaints. He reveals to us in this way his philosophy of life, or — if we choose — his theological standpoint; and tho it is Tabi-utul-Bel who is introduced as speaking throughout the text, the sentiments are those of the author, who, like the Biblical writer, puts himself in the position of the sufferer."

After amply supporting his statements by quotations from the poem as contained in the Babylonian tablets the professor thus summarizes the lesson, exactly analogous to that taught in the Book of Job, which the Assyrian writer intended to give to his readers:

"When in despair, even tho the priests acting as intercessors fail, bring your complaint to Bel — or, as the later text has it, to Marduk — and, provided you merit mercy and forgiveness as did Tabi-utul-Bel, the pious King of Nippur, your appeal will be answered in due time. The divine anger manifested toward you for some good cause, tho you may not be able to fathom it, will be appeased. Your suit will be adjudged; your justification ultimately

proclaimed. Even from the jaws of death Bel can save you. Suffering, misery, and distress will come to an end. Health and strength will be restored to you, and you will live to sing the praises of your savior.

“Such is the story of Tabi-utul-Bel, as revealed by this curious text, and such the moral of the story, as the ancient author conceived it.”

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COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXX.

DECEMBER, 1910.

No. 6.

FAITH.

BY REV. PROF. R. V. SCHMITT, A. M., COLUMBUS, OHIO.

Faith plays a very important part in the Lutheran doctrine. Justification by faith together with the doctrine that the Holy Scriptures alone are the rule and guide in all matters of belief and practice are the two pillars upon which the Lutheran Church stands securely founded. For these truths our fathers contended, and by these truths their faithful sons abide to this day. We stand by these doctrines not because of loyalty to our glorious ancestry, nor from a force of habit, nor because of an innate inertia that would prevent us from taking a progressive step, but because we, too, hold fast to them and contend for them as for the faith that is handed down to the saints, because we, too, are convinced that these things which we believe and teach are the very truth of God.

The necessity of faith as the means to salvation is proclaimed by the whole Scripture from the beginning to the end. As soon as the necessity for a way of salvation arises, that way is given by a promise which implied belief in the truth of the promise and dependence upon it for its acceptance. The earliest men of God were men who trusted in God's words, and therefore obeyed His commands. When the kingdom of God was to be established with visible symbols, we have the evidence that this kingdom was founded on faith. Abraham is the father of all them that believe, and his believing is accounted to him for righteousness. (Gen. 15, 6, cf. Rom. 4, 3.)

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Faith, of course, does not assume the commanding and central position in the Old Testament which it does in the New. There is no question as to the belief in God. The denial is simply branded as folly. (Ps. 14, 1.) The positive belief is, as it were, assumed as a matter of course. But the relation of His people to God is also expressed in other terms. Prominent among them is the fear of God. Furthermore it is necessary for His people to do His will, to walk according to His commandments, to keep His covenant, to remember His faithfulness, to hope, depend and put their trust in Him. Many of these activities are but the manifestations of faith, are characteristics of it, or they are its effects and the direct outgrowth from it.

However in many significant passages believing is expressly mentioned: Gen. 16, 6; Exod. 4, 31 *cf.* v. 1.5.8.9; 14, 31 *cf.* Ps. 106, 12; Deut. 9, 23 *cf.* Deut. 1, 32; Ps. 78, 22.32; 106, 24; Exod. 19, 9; 2 Chron. 20, 20 *cf.* Is. 53, 1; 7, 9; 28, 16; Jonah 3, 5; Ps. 27, 13; 2 Kings 17, 14; Ps. 116, 10; Dan. 6, 23; etc. In these instances of the use of the word a momentous decision with important consequences for the future is involved. Used to express the relation of its subject to God it implies the holding fast to Him, the trust that depends on Him and gives itself up to Him, which is sure of its God and thereby gains firmness and confidence for the subject itself. 2 Chron. 20, 20; Is. 7, 9; 28, 16; Ps. 27, 13; 78, 22; etc. It is the word for that action which in a critical time, in spite of all opposition, and overcoming all temptations seizes upon God, holds fast to Him, and thus possesses Him.* Thus the essentials of faith, assent and confidence, are present.

Perhaps the element of confidence is not brought so prominently in the Old Testament as in the New Testament. The dependence upon God, the trust in Him and in His promises is expressed in other terms. If we say that the giving of assent is the more prominent feature, we by no means wish to say that in the Old Testa-

*Cremer, *Biblish* — theologisches Wörterbuch.

ment usage believing is considered a merely formal act of the intellect. It is much more than that, and, as is evident from the passages cited above, it is really a very weighty decision given in a critical time and under difficult circumstances. It is, in fact, so important that it gives a turn to the whole religious life of the subject of the action.

This feature of faith is the thought most prominently carried over into the New Testament. Jesus appears as the Messiah and the time for the final great decision has arrived; and as Jesus meets with opposition, and His appearance is contrary to the expectation of the people, we have the difficulties in spite of which the decision is to be made. Nowhere is the decision more difficult; and, therefore, the act is nowhere more decisive. The acknowledgment and confession of Christ as the Messiah is so clearly demanded as the one requisite necessary for salvation that we do not consider it necessary to cite passages in a paper like this. But it is not only the decision for Christ that is connoted in the believing as used in the New Testament. The abiding confidence and trust in Christ is also fully brought out in many passages. Hebr. 10, 22; James 1, 6; 5, 15; Matth. 17, 20; Mark 11, 22; Luke 22, 32; etc. We need here, perhaps, to note only one point: the demanded relation of man to God which in the Old Testament is expressed in a variety of terms does not merely express itself in faith in Christ among other things, but it becomes faith in Christ. The acknowledgment of God as God, the trust and confidence in Him, becomes the acceptance of Christ and the trust and dependence on Him.

In this sense the synoptic gospels, John, Hebrews, James and Peter as well as Paul, all speak of faith. And if St. Paul is especially called the apostle of faith it is in his case not a matter of difference but of degree. His accentuation of faith may be explained to a large extent by the character of his hearers; it is perhaps more fully accounted for by the experiences of his own life. A true Israelite like Nathaniel merely made a progression in his religious life when he advanced from the faith in a Messiah

whom he hoped for to faith in the Messiah whom he heard and saw. Paul, a Pharisee, had to break completely from his old conception of righteousness by works to turn to justification by faith. And as he knew that many of the Jews with whom he dealt were bound in the same error, it is but the natural thing that he should lay the stress on faith that he does, and that he should become preeminently the preacher of justification by faith.

When we speak of justification by faith, we need not be disconcerted for one moment by the statement of James 2, 14. 17. 18, etc., for the faith which he there attacks is not the real faith of which he himself speaks in other passages. These passages in the second chapter themselves show what manner of faith is criticized by James, i. e. the mere hollow and formal acceptance of Christ without the true dependence and the full trust on Him which reconstructs the whole life of the individual and of itself testifies of its life by its works. The apostle undoubtedly refers to the true faith in 2, 1; 1, 3. 6 and 5, 15.

In the early church faith in Christ as the one means to salvation was accepted and taught without question. However the doing of good works by the side of faith was fully emphasized in many quarters. Some of the older fathers spoke of faith very much in the same way as St. Paul does; others again considered it more as a mere act of the intellect and laid considerable stress on the combination of faith with love. Augustine considers faith essentially an act of assenting knowledge worked by grace united with the God-given desire for salvation. Faith alone without accompanying works cannot justify. The teachers of the Middle Ages defined faith in various ways. In general we may say that their definitions were a progression towards the teachings of Scholasticism. In the hands of the Scholastics faith lost much of its virility and of its importance. They made the distinction between *fides informis* and *fides (caritate) formata*. Faith as the conviction of the intellect in regard to that which the church teaches is an unformed matter and has no power to save in itself; it only becomes

a power to salvation through the vivifying force of love from which the good works flow. Not the faith which holds the merits of Christ as its object, but the meritorious act of faith justifies. Thomas Aquinas develops this doctrine. He counts faith itself among the meritorious virtues but he gives the first place to love. As love, as an activity of the will, was emphasized and was united with assent, as an act of the intellect, in order to construe faith as a meritorious virtue, the importance which the object of faith has for salvation decreased. And so faith shrank to a mere acceptance of that which the church teaches.

This doctrine is still maintained by the Roman Catholic Church; for her faith means merely to accept the doctrines of the church as true. The Council of Trent expressly declares (Sess. VI, Can. 12.), "If any one says that the justifying faith is nothing else than a dependence on divine mercy which remits sin for Christ's sake, or that it is this trust alone through which we are justified, let him be anathema." Furthermore this church still teaches that love gives to faith its proper constitution. "Faith neither unites a person completely with Christ, nor does it make him a living member of Christ's body, if hope and love are not added." (Sess. VI, cap. 7.) So faith had become a very hollow and dry thing in the Catholic Church and has remained so, so that with this conception of faith they cannot even understand the Lutheran doctrine.

It was one of the glorious achievements of the Reformation that it restored the Pauline conception of faith. If Luther was convinced of the truth of justification by faith from the Scripture, his own life and experience confirmed the truth of the doctrine for him; and there is no teacher of the church after Paul, whose own experience was also confirmatory, who speaks so eloquently of faith. He had learned and he had lived what faith was; and there was not a shadow of doubt in his mind that more than formal assent was needed to create the true and living faith. As he says in his introduction to Romans, "Faith is a living, firm confidence in God's grace, so certain that a man would

a thousand times die for it." And in his commentary on Galatians, "True faith is a certain sure confidence of the heart and a firm assent, by means of which Christ is apprehended." Similar expressions are found in many places in his writings.

The proper elements of faith are also fully brought out in the confessions of the Lutheran Church. "It is also taught, that we do not speak of such faith which also the devils and the godless have, who also believe the story that Christ suffered and arose from the dead, but we speak of the true faith which believes that we through Christ obtain grace and the forgiveness of sin. And he who now knows that he through Christ has a gracious God knows God, calls upon Him, and is not without God like the heathen." Augsb. Conf. Art. XX. See also the Apology, Art. IV, pp. 95, 97, 98, 105, 130 and p. 139 *"Ita fides est non tantum notitia in intellectu, sed etiam fiducia in voluntate, hoc est, est velle et accipere hoc, quod in promissione offertur."* Further citations might be given. See also the Formula of Concord, p. 528, 4; p. 612, 13 and p. 626, 12, Luther's words from the introduction to Romans, which we have given above, are quoted.

This apostolic conception of faith which was restored by the pioneers of the Reformation and is clearly laid down for the Lutheran Church in its confessions has been faithfully maintained by all the orthodox teachers who come after the Reformation. It would be needless repetition to quote from Hollaz, 1166; Chemnitz, Loc. II, 243 ff., Gerhard Loc., XVII, ch. 3, König, p. 261, Quenstedt, IV, 284, Baier, 506, 508, Musaeus, etc.

On the basis of the Scriptures then, in harmony with the teaching of our church we may define faith as our catechism does. The first element is knowledge, *notitia*. Rom. 10, 14. In fact, Musaeus is perhaps more nearly correct when he says that faith consists of assent and confidence and the knowledge of the things to be believed is a pre-supposition for faith. And yet we cannot say that this knowledge is a mere matter of information like our other

knowledge, the so-called historical knowledge. We must not forget that when we speak of faith in the religious sense, we are speaking of the belief in the mysteries of God which are given to us by the divine revelation. (1 Cor. 2, 14.) With our ordinary powers of observation we could not even know the things of God which we are to believe, but the Holy Spirit enlightens us, comes with the word and gives us the power to know the superhuman truths. (2 Cor. 4, 4-6; Acts 26, 18.) Unless we proceed to the other activities of faith, these truths remain forever hid to us: we can know them only by faith. But what we know by faith is no less sure and true than the things which we know by sight. (1 Pet. 3, 15; 2 Tim. 1, 12; 1 Tim. 4, 3.)

And because faith has for its object the mysteries of godliness and the things which are not discernible by the natural man, and is an inner activity directed toward things beyond the power of sense, is a certainty and a trustful conviction of supersensual realities, is, therefore, a moral and not an empirical conviction, and since its final consummation lies in the future and is the object of hope, it is contrasted with sight. (2 Cor. 5, 7. 8; Rom. 4, 18; John 20, 29.)

In this sense the passage, Hebr. 11, 1, is to be taken. The statements given there are merely predicated of faith and do not presume to be a complete definition. For under other circumstances faith and sight are by no means mutually exclusive. (John 20, 27; 1 John 1, 1 ff.; Luke 10, 23 f.; etc.) But even where a measure of sight was allowed, there was still much that was hidden; the inner significance of the things seen was not revealed to the eye, and the glorious results to follow were not present to be seized except by faith in the promises of things that were hoped for, and thus also in those cases we may retain the predicates of faith: that it "is the substance of things hoped for, the evidence of things not seen."

The second element in real faith is assent. It is the acceptance of those things which we are to believe as true.

(John 3, 32, 33, etc., *cf.*; Chemn. Loc. II, 270.) This of course involves a personal activity of the intellect. The person must believe for himself. The *fides implicita* of the Roman Catholic Church cannot be sufficient; it is not enough for any to say that he believes what the church teaches. He must have a personal knowledge of the things he believes; he must decide for himself that he holds these things to be true. In regard to this assent we must again make the same distinction which we made in regard to knowledge, namely, that it is not mere historical knowledge. So also this assent is not just like the acceptance of an historical fact as true, but it is assent in a much weightier sense. It is assent in regard to a fact which is of the greatest importance for my life here and hereafter. It is a momentous decision for me and my future and when I agree, in true faith, that Christ is the Savior, I do not merely agree with the fact that Christ is the Savior of the world in general, but that he is *my* Savior.

When a person thus gives decisive assent to the great fact of Christ's redemption as his personal conviction, then at the same time the third element of faith is also present in his heart. The most essential feature of faith, if we may use such a superlative, is confidence. It is the abiding, unwavering trust in the promises of God and in the redemption of Christ. It is this determination in man that, as he knows that all his righteousness is vain and all his work faulty, as no dependence can be placed in himself and his work, he must place all his hope for salvation, all his dependence upon Christ and His merit. It is this that he accepts Christ, (John 1, 12), takes Him for his substitute and says: "You truly are my Savior; now I need not fear the accusation of sin nor the terrors of judgment; I have you, I need nought else. It is the willingness on his part to stake his whole hope of eternal happiness on the fact of Christ's redeeming work. This decision is so weighty that it changes the whole character of his life for him. His faith is an active, living trust within him, and is a power in

his soul. This confidence in Christ and his merit is the very heart and soul of faith, as Luther clearly saw and as our confessions state again and again in opposition to the Romish misconception of what faith really is. (Citations given above.)

Thus the theologians have divided faith into three parts and have assigned the first two to the intellect and the last to the will.* When we speak of justifying faith we must not forget that this division into three parts is merely a logical one. Hence we have chosen to call them elements of faith rather than parts. The act of faith is *one* act of the human personality in which both the functions of the intellect and of the will are involved, and we cannot tear it apart and patch it together again. It is an instantaneous act as the formation of water at the explosion of hydrogen. As we have tried to indicate before, even the knowledge cannot be of the right sort unless the other elements are present. The other parts also stand in this same relation to each other; it is a case of all or none, either a person believes or he does not believe. When a person really knows that Christ is his Savior, then at once he also gives his assent and decides to trust in Him. The giving of the assent involves also at once an activity of the will. It is not the agreement of the mind to a merely formal fact, as we may scan a problem and mark it correct, but when a person gives assent in faith he marks a decision for himself. His will is brought into play, for he at once decides that Christ is also his Savior, and as soon as he uses these

*Tres hae fidei partes exprimuntur Joh. XIV, 10, 11, 12, ubi 10 loquitur de notitia, v. 11, de assensu, v. 12 de fiducia. . . . Credere Deum est credere, quod ipse sit Deus. Credere Deo est credere, vera esse, quae loquitur. Credere in Deum est credendo amare, credendo in eum ire, credendo ei adhaerere et suis membris incorporari. Primam (fidem) habere possunt haeretici, secundam tantum orthodoxi, tertiam soli renati, adeoque posterius semper includit prins, sed non contra: priores duae ad intellectum, tertia ad voluntatem pertinet; priores respiciunt omne Dei verbum, tertia promissionem gratiae et meritum Christi. — Quenstedt IV, 282.

words in their correct meaning, he by his own utterance has already placed his confidence in Christ.†

Faith is an act of man. The knowing of Christ and the willing to accept Him are activities of man's personality; and even if it is a gift of God, (Eph. 2, 8.), yet it is a work which we must do. When the Jews asked the Lord, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This the work of God that ye believe in him whom he hath sent. Luther in explaining these words has not feared to say: "Here God wishes that this shall be called His work and true service, that you believe in Christ. Speaks, therefore, of the work which we should do, namely believe. For this shall be the right matter, work, life and merit with which God wishes to be honored and served. And outside of faith God accepts nothing as service."

Thus in a certain sense faith may be called a good work, as it is a deed or an activity of a Christian. Yes, it may be called of all good works the good work, because without it all other good works are vain. (Rom. 14, 23.) But if we use such expressions we must be very cautious that some one does not make a Pelagian out of us. We must ever hold fast to the truth that faith, which is indeed a deed which we do, is ever a gift of God, (Eph. 2, 8) that it is worked in us by the grace of God, (Acts 18, 27) and that we of our own reason and strength can do nothing, (Joh. 15, 5, etc.), and only through God's help we can come to Christ. (Joh. 6, 44. 65.) And even though it is a good work, it is by no means a work which is meritorious in God's sight because of its doing. If God justifies us be-

†Sed ne quid supersit dubii, dicimus, fidem justificantem esse in corde hominis, hoc est, in animo tamquam proprio subjecto; hujus autem fidei esse duas quasi partes, nempe notitiam cum adsensu conjunctam et fiduciam; respectu notitiæ cum adsensu conjunctæ dicimus, eam esse in intellectu, respectu fiduciæ in voluntate, respectu utriusque in intellectu et voluntate simul, hoc est, in corde sive animo hominis. Corde enim creditur ad justitiam. Rom. X, 10. — Gerhard. Loc. XVII, Cap. III, § I.

cause of our faith, he does it not because he looks at us and decides for us because of that which we have done, but he looks only to Christ whom we have seized by faith, and justifies us for His sake. Faith is no more meritorious in God's sight than any other good work, but we may still say that it is pleasing to God as are other good works.

Why, then, is justification by faith? Why did God choose faith as the means of our salvation? We would answer that it is naturally and logically the means through which men are justified and reconciled with God. The intended relation of man to God was one of nearness to Him and of intimacy with Him. Sin has estranged man from God and turned him against God. Christ's redemption has removed the consequences of sin. This is offered us in the gospel; we accept it by faith. There is simply no other way thinkable. If a trustworthy man tells us, "I will do this or that for you," how else can we accept his offer but by saying, "Very well, I believe that you will, I thank you;" and if we mean what we say, we will trust him and go our way. That is what faith is: the acceptance of Christ and the work he has done for us. (John I, 12.) With the treasure of Christ's merit in our hand we appear before God; He looks to it and justifies us. Then the barriers which stood between us and God are removed; we are no longer His enemies, we are united with God.

This union with God is then so intimate that we can truthfully say that God is in us and we are in Him. "There is no doubt that faith is such a movement of the believing subject to Christ, and such a placing of Christ in the believing subject through which the subject comes to stand in Christ and Christ lives in him. (Col. 2, 6, 7; Eph. 3, 17.) The being in Christ is no more clearly expressed than in the gospel of St. John. (15, 4 ff.; 17, 21, ff.)" Luther writes in his commentary on Galatians, p. 246: "*gnare fides pura est docenda, quod scilicet per eam sic conglutineris Christo, ut ex te et ipso fiat quasi una persona —, ut cum fiducia dicere possis: ego sum Christus h. e. Christi justitia, victoria, vita, etc., est mea; et vicissim Christus dicat: ego*

sum ille peccator h. e. ejus peccata, mors, etc., sunt mea, quia adhaeret nichil et ego illi; conjuncti sumus per fidem in unam carnem et os, etc."

When faith is thus in the heart of the Christian and he is re-united with God, then also a new life breaks forth. (Apol. Art. IV, 72. 78.) Man becomes a new creature, and the beginning of this new life is his faith. This new life is full of activity, (see Luther, quoted F. C., p. 626) for the faith proves itself by its work. The whole life of the Christian then becomes a life of faith. Not merely the deeds of charity nor those things which are accounted special acts of goodness must emanate from faith, but everything that he does is done in faith. (Col. 3, 17; 1 Cor. 10, 31.) This trust and confidence in Christ does not cease — unless one falls from faith —, but it abides from day to day; and so faith is a continuous state in which we live and move and have our being.

Thus we see that faith is the basic act and the fundamental state in which our religious life finds its source and has its existence. It is all in all for the Christian, and without it religious life is a hollow shell and a sham. With faith we have everything; without it we are nothing. It is in the pivotal position in the wonderful way of salvation which God has devised for our eternal well-being. As one member of this wonderful system it is in perfect harmony with all the other doctrines of our faith. When one is moved, all are moved and the beautiful harmony which reigns when God's plan is followed is destroyed, and the discord which arises when man essays the part of a master and attempts to construct a symphony apart from the guidance of the divine word also affects faith and it is moved from its correct and proper position.

Thus in the Roman Catholic system, as we have seen, faith plays an altogether different part from that assigned to it by the Scriptures. It is made to conform to the other doctrines of the Roman Catholic belief: to the doctrine of the divine revelation, of the church, of justification, of

good works, etc. It is far removed from the central and commanding position which it ought to occupy. It is made one among many means for the attainment of salvation. Even its very character is changed. It is so emasculated that it amounts to nothing more than historical knowledge and the acceptance of historical facts. Small wonder then, when the Roman Catholic has such a conception of faith, that he exclaims, "How can man be saved by faith alone?"

On the other hand, when a mysterious and hidden will of God is made the fulcrum of the religious life and determines the fate of the individual and when the character of the means of grace is changed, then, of course, the decision for or against God is not a free and untrammelled act of the will of man acting through the power God, then, too, the character of faith is changed. While faith would still be the means of salvation and the activities of the person would be kept the same, yet under such circumstances it would be performing an altogether different function. It is then merely the automatic carrying-out of the pre-determined course of action; merely serves to give the believer the consciousness of his salvation; and cannot any longer be the self-determining action of the will of man.

And when this doctrine of a mysterious decree of God is accepted even in a qualified sense, when the doctrine of conversion is changed to suit, and even our old and tried Lutheran and biblical view of justification is modified, in the course of logical thinking — even though the claim be made that logic is excluded from theological thought — yet the force of reason will exert itself and then, too, the character and the function of faith will be changed. If then on the basis of God's Word we are convinced that we have the true doctrine, it behooves us ever to be on our guard against the minutest particle of error, that we may hold fast that which we have, that no man may take our crown.

DOES JOHN 3, 5 TREAT OF BAPTISM?

BY PROFESSOR GEORGE H. SCHODDE, PH. D., COLUMBUS, O.

The Greek text to be interpreted reads as follows:

Ἀπεκρίθη Ἰησοῦς, ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

There is no difficulty or debate as to the translation of this passage, which the American Revised Edition also gives as follows:

Jesus answered, Verily, verily I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.

This differs only in form from that of the original King James translation, being more literal. The latter reads: Verily, verily I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

The real difficulty in this verse does not, for the Christian as it did for Nicodemus, lie in the main thought, but in the subordinate thought. That this emphatic statement of Jesus at the very outset of his discussion demands regeneration as an absolute *sine qua non* for entrance into the kingdom of God is acknowledged by all classes of interpreters. The point at issue is found in the statement made by the Lord in reference to the means through which this regeneration is to be accomplished, and which he here says takes place "through water and the Spirit." What does this mean? In particular, does he here speak of baptism and baptismal regeneration? This *crux* has a history in the ups and downs of exegesis. The church fathers in general, as also the older Lutheran theologians, and among modern interpreters such men as Meyer, Tholuck, de Wette and others, teach that this refers to baptism and make this another expression for the "washing of regeneration". The *λουτρον παλιγγενεσίας* of Tit. 3, 5, quoted in the larger and small catechism of Luther as the *sedes doctrinae* for baptismal regeneration, and also as a parallel to such pas-

sages as 1 Pet. 3, 21; Eph. 5, 26; Heb. 10, 22; 1 John 5, 6, and others. Over against this there has always been especially in the Reformed churches, an interpretation which takes the word "water" figuratively as expressive of the cleansing power of the Holy Ghost, so that the meaning would be "Unless ye are born through the cleansing power of the Holy Ghost, ye cannot enter into the kingdom of God." The Armenians and the Socinians are particularly in favor of this explanation, although such Reformed theologians as Beza and Aretius take objections to it. In this case we would be dealing here with the figure known as an *hendiadys*, *ἐν διὰ δύοιν*, i. e., expression of one thought through two words. Philologically this would not in itself be impossible, and as parallel to it, at least in form, could be found in John the Baptist's contrasting of his own baptism with that of Jesus, when he says that the latter will baptize "with fire and the Holy Ghost", which may signify the cleansing and purifying activity of the Holy Ghost. But this does not settle the question whether this is the proper explanation here. Another class of exegetes, among them Grotius, Neander, Baumgarten, Crusius maintains that Christ here is speaking of the baptism of John. In confirmation of such positions it is claimed that Christ could not, at this stage of his ministry, have already spoken of Christian baptism, especially since Christian baptism had not yet been instituted; that it would be preposterous to think that Jesus would have gone into the details concerning the means of regeneration when Nicodemus had not been able to understand the fact of regeneration itself. How could he have expected this man to understand about the means of regeneration? It is interesting in this connection to note that our symbolical books do not at any place make use of this passage as a proof for baptismal regeneration. The passage as such is cited but once in the Book of Concord, namely in the Apology (p. 97, Mueller), in the article Justification.

In order to determine what this passage means, it is necessary to discover what thought it was intended to

convey to the minds of the readers for whom a report of this discourse of Jesus was written. The secret of the interpretation of any statement of another is to put ourself into the place of the original speaker and hearer in case this statement is in written form. We must accordingly study its historical and psychological surroundings. The passage in question is found in the gospel of St. John, perhaps the latest and last, in all probability of the New Testament writings. Zahn, in his Introduction to the New Testament, the greatest and most conservative work on this subject, places the composition of this book in the year 90 A. D. The book accordingly was written already for the second generation of Christians, near the close of the first century, when the church had been established for fifty years and more and when the doctrine of baptismal regeneration was as well known to the Christians in general as were the other fundamental doctrines of the gospel. Thirty years before this already Paul had in various Epistles, notably Titus, written to his congregations on this subject and had done so in a manner that shows that Christians at that time were well acquainted with the subject itself. Accordingly at this late date mere reference to baptismal regeneration in John's gospel sufficed to make the readers of this book understand perfectly what was meant, just as much as a reference to "the Revolutionary War" to an American, at once makes it clear to him what historic event is meant, although there have been scores of revolutionary wars in history, and to any other than an American, perhaps a further explanation would be necessary in connection with a statement about "the Revolutionary War". Thus to the readers of John's gospel a reference to a new birth "through water and the Spirit" was at once, or could be at once understood, as pertaining to the baptismal regeneration, which was being taught in all the Christian congregations, just as such a bare reference in a sermon will be at once understood by the average hearer.

But how about Nicodemus? Could and would he have understood a statement declaring that the new birth, which

he did not understand, takes place through baptism? When all the circumstances surrounding the case are grasped, we can say that such was the case. It must not be forgotten that it is morally certain that we have in these twenty-one verses of John 3, reporting the discussion of Jesus with Nicodemus only a brief extract of the whole conversation. The gospels, both as a whole and in their parts, are only extracts and chrestomathies of what the Lord said and did. Even such a fully reported discourse as the Sermon on the Mount, in Matthew, cannot be complete, as is seen by a comparison with the still shorter account in the gospel of Luke. The conversation with Nicodemus may have extended over hours, possibly through the whole night, and we have only that part of it in John's gospel which the Holy Ghost deemed wise to give to his readers. Look the historical situation squarely in the face. The time of this discussion is probably the beginning of the second year of Jesus' public ministry. All Israel had been attracted by Christ's preaching and still more, as Nicodemus himself was, by the miracles which the prophet of Nazareth was performing. While the zealotic Pharisees reached the conclusion, that all these things were done through the power of Beelzebub, the prince of devils, some few of the more soberminded among these religious teachers took a more serious view of the matter. and like Nicodemus concluded that the person who did these things must be under the special direction of God. Nicodemus belonged to the better and more spiritual type of the Pharisees, and on both occasions on which he again appears in the gospel of John (he is not mentioned in the Synoptics at all), he appears to be an earnest searcher after the truth. In John 7, 50, he appears thus, and in 19, 39, he assists in the burial of Jesus. We can readily believe the tradition of the early church fathers which makes him out to be a disciple of Jesus after the resurrection. He was a member of the Jewish High Council, cf. 3, 1, of the Sanhedrin, and doubtlessly a skilled theologian, as Christ too particularly states that he is a

teacher in Israel. This man, by his mental and spiritual attitude, ready to receive the truth as few in his day were, and by his scholarly ability capable of understanding the system of gospel truths which Jesus had come to proclaim, asked the Lord for instruction in reference to his system. What under the circumstances should be more natural than that with such a man Jesus engages in a discussion fully and completely covering the whole ground, including, too, a statement concerning the ordinary way in which regeneration is accomplished, namely by baptism; and of these full discussions John has reported only so much as he thought proper to give to his readers, nearly sixty years later, who fully understood the whole subject, also that of the baptismal new birth.

Historically it can easily be understood that Jesus could speak of baptism in this connection. Baptism was nothing absolutely new in Israel. It was an adaptation of the old Levitical washings, and John's baptism was already a baptism to the remission of sins, however this may be understood, be it thought that John's baptism itself already bestowed the forgiveness of sin and thus had a sacramental significance, or be it that it was merely an introductory ordinance, pointing to the forgiveness of sins that would come when he that was greater than John had established his kingdom. Without here trying to decide the question whether the baptisms of John and Jesus were essentially the same, or differed specifically and not merely in degree, which latter would appear to be the case from John's own declaration that he was baptizing with water, but Jesus would baptize with the Holy Ghost, suffice it that for one acquainted with the religious problems of that time, it was not a new thing that the bestowal of the Holy Ghost, conditional on the forgiveness of sin as an absolute prerequisite, should be found connected with the subject of baptism. To a man like Nicodemus it would not be hard to make this matter fairly intelligible. His failure on the other hand to understand the necessity and possibility of a new birth is readily understood, when we remember the

superficiality of the religious thought of that day, which deemed an outward observance of the Law sufficient for righteousness and never thought of a change of heart as a necessity for the entrance to the kingdom of God. The young Pharisee who could say: All these things have I kept from my youth up; what lack I yet? is typical of his class. That Jesus expresses his amazement at the failure of Nicodemus to get below the surface in this matter, is doubtless based on the fact that the Old Testament clearly teaches the necessity of regeneration and that a man of the spirit of Nicodemus should have recognized this fact.

The fact that Christian baptism was only formally introduced at the close of Christ's public career is no reason for believing that Christ could not at this time already have spoken on this subject to Nicodemus. The great commission shows that the subject of baptism must before this and often been discussed by Jesus with his disciples, or it would have been impossible for the latter to understand the commission at all. The subject itself was manifestly not new, but only its appointment in the establishment and spread of the Christian church was new. It is the same here as in the knowledge evinced by the disciples later on their letters and preaching. Whence did they learn of the doctrinal significance of the deeds of Jesus, e. g. his passion and death? Christ instructed them both during the forty days after the resurrection and also before his death, and we are informed that at this time they did not understand all the things he said, e. g. in reference to his resurrection and his relation to the temple, but that they learned to understand these things later, when that spirit of truth, whom he had promised, should not only guide them unto all truth, i. e. unto an understanding of what he and his work signified, but should even "recall" all these things to them. Only the minimum of the instruction which the disciples received from Jesus is recorded in the written gospel, much of which instruction they at the time did not understand. It is scarcely possible, or rather it is impossible, that Jesus, just when he was at the point of de-

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parting from this earth, should have sprung upon the apostles the baptismal command, and not have before this explained to them the significance of baptism in the work of the evangelization of the world. And, therefore, too, there is no reason for believing that Jesus would have refrained, in answer to the inquiries of a man like Nicodemus, so vastly above the disciples in spirituality and theological knowledge from describing the purposes of baptism in the gospel economy and in the kingdom of God he had come to establish.

What conclusions are justified by these facts? That depends upon our way of combining and interpreting these facts. There are no reasons for taking the word "water" figuratively. The passage evidently must refer to baptism.

A STUDY OF THE SECOND ARTICLE OF THE AUGSBURG CONFESSION.

BY REV. PROF. WALTER L. SPIELMAN, A. B., HICKORY, N. C.

(Concluded.)

II. ANTITHETICAL PART.

"They condemn the Pelagians and others, who deny this original fault to be sin indeed; and who, so as to lessen the glory of the merits and benefits of Christ, argue that a man may, by the strength of his own reason, be justified before God."

The Pelagians were those who held the heretical theological views of Pelagius. Pelagius was a British monk, concerning whose early history little is known. He lived during the end of the fourth and the beginning of the fifth century A. D. About the year 409 he came to Rome, where, about the year 410, he wrote a work, "Expositiones in epp. Pauli". He soon found a zealous adherent in a Roman monk, Coelestius, through whose energetic support he soon acquired notoriety. Proven guilty of heretical teachings, Coelestius was ex-communicated already at the

Synod of Carthage, in 412. In the meantime, Pelagius had gone to Palestine, where, at the Synod of Jerusalem in 415, he was accused of heresy. By means of various attempts to cover up his heretical views and to give his expressions as innocent an appearance as possible, Pelagius succeeded at several succeeding synods in avoiding excommunication, until he was energetically opposed by St. Augustine, and was excommunicated in 418. At the Council of Ephesus in 431, his heresies were formally condemned, and the opposite teachings of Augustine were approved.

The teachings of Pelagius set out from the view that man's moral nature and actions are the result of his freedom. This freedom he explained as the possibility of deciding for the good as well as for the evil. Virtue consists in the will deciding in favor of the good, while sin is the will's decision in favor of the evil. Before man has exercised his freedom, he is capable of the good as well as of the evil. It is impossible to speak of a state of original righteousness, since Adam possessed only the ability for the good. Adam's sin, therefore, consisted only in an abuse of his freedom; but this did not destroy his freedom itself, did not affect his moral nature, and did not cause the physical death of Adam, who was originally created mortal. Death is a natural necessity even for the righteous. Moreover, a moral guilt of mankind as the result of Adam's sin does not exist. Accordingly, original sin or natural moral depravity is most emphatically denied. Likewise it is denied that sin is propagated by natural generation. The cause of sin in an individual is explained as being the effect of temptation or of sinful example or association. Sin, indulged and practiced from childhood on, may indeed become, as it were, second nature, but the necessity of predicating sinfulness of every natural human being cannot be proved. There can be and there have been human beings sinless by nature.

Coelestius, the zealous disciple of Pelagius, even declared that new-born infants are in the same state as was Adam before the fall. This statement, however, Pelagius

himself endeavored to tone down by declaring that the power of bad example is especially great and destructive in children, since they have not the powers of discretion and judgment which Adam had.

Quite naturally Pelagius' ideas of grace were also extremely heretical, as they would have to be, consistently with such heretical views of sin. Christ was viewed rather as perfect model than as vicarious Redeemer. The existence of real means of grace was denied. Free will and ability to merit grace were predicated of man by nature, and the absolute necessity of grace was denied.

We cannot, and for our purpose need not here enter into further details in describing the system of Pelagius. Let it be noted, though, that quite inconsistently with the premises Pelagius still recognized a need of Baptism, and even of infant Baptism.

Can there be any wonder, then, that our fathers here plainly rejected such ultra heretical and anti-scriptural teachings? Nor need we be surprised at their rejecting again those old heresies, though the said heresies had so long ago been condemned by the ancient church; for, though condemned early in the fifth century, those heresies died hard, and continued for centuries in more or less changed form to find adherents in the church, until in the days of the Reformation we find the Romish church at the Council of Trent formally sanctioning Semi-pelagianism.

What the Semi-pelagian views of the Roman church are, has been shown to a large extent in the preceding part of this paper. Semi-pelagianism was an attempt to mediate between Pelagianism and the Augustinian doctrines of sin and grace. It originated with the Abbot John Cassianus, of Massilia in southern Gaul (died about 432), and taught a co-operation between divine grace and human free will. It was therefore a kind of synergism whose main teachings were about as follows:

Since the fall, all men have, indeed, original sin, and are subject to death. But this condition of original sin is only a universal inclination toward sin, and is not of such

a nature that man cannot freely choose the good. Man is, indeed, morally sick and weakened, yet he still retains a remnant of good desire, and has the ability to render himself worthy of the grace of salvation. He can and should be colaborer with divine grace, and thus attain complete holiness and salvation. (In explaining this view, Cassian used this illustration: As the farmer's labor is of no use without God's blessing, and God's blessing is of no use without the farmer's labor, so divine grace and human will must co-operate, the divine grace operating in accordance with the receptivity of man.)

Although those Semi-pelagian views at once met with opposition, and were condemned at the Council of Arausio (Orange), in 529, as also at the Synod of Valence held in the same year, and although the Roman Bishop Boniface II. (530-532) formally condemned them,—yet they continued for a thousand years to find adherents and to gain ground, especially among the scholastics of the Middle Ages (Scotists), until at last, at the Council of Trent (1545-63), the Romish church practically adopted them as churchly dogma.

Therefore our fathers here say in their confession, "They condemn also the Pelagians *and others* who deny that this original fault is sin."

By the expression "and others," in this part of our article, is meant, therefore, not only Rome with its Semi-pelagian system, but also Erasmus with this doctrine of free will, and Zwingli with his lax views of original sin, as also all others who deviate herein from Scripture. Zwingli would not recognize original sin as sin or guilt in reality, but only as sin figuratively ("metonymice culpam nominari"), and which has come upon man by God's eternal decree. Calvin, attempting to mediate between Luther and Zwingli, but being himself such a strict adherent of absolute predestination, could not, of course, hold the true scriptural doctrine of original sin.

After the Augsburg Confession had been adopted, there arose other sects like the Arminians and Socinians,

who practically adopted again the old heresies of rank Pelagianism. Accordingly, in the Formula of Concord, our confessors declare that they condemn the Pelagians, *old and new*.

These "new Pelagians" are especially Arminians, Socinians, rationalists, pantheists, and materialists.

Arminians teach that the divine image in man consisted only in the dominion over the creature world, and that Adam's moral condition was one of natural innocence. Original sin is not to be regarded as sin, but only as in-born weakness, and is therefore not punishable in Adam's descendants. Mortality is a natural evil. Man still has by nature, since the fall, powers of good which need only to be revived or refreshed in order again to flourish.

Socinians, who hold that the divine image in man consisted not in original righteousness and immortality, but only in man's dominion as God's representative over the animal world, teach that man is without original sin and without moral corruption. He therefore still has the image of God and the free will with which Adam was created. Man was created mortal, but could have been preserved from death, had he remained obedient to God. The results of the fall are confined entirely to the first parents, and do not extend to their descendants, except that the latter are now subject to death.

Rationalism denies original sin in toto, and even scoffs at it as a foolish superstition or as an extravagant invention of fanaticism. So, too, panthesists and materialists would, of course, admit no existence of original sin in the scriptural sense.

Leaning more or less toward these "new Pelagian" views, all of the sectarian churches of our day are found deviating in that proportion from the plain scriptural doctrine of original sin. For example, Methodism, with the single exception of the Welsh branch, is Arminian in its theology; and since Methodism with its seventeen branches in the United States is the largest Protestant body in the United States, it can readily be seen how widespread are

these views, especially when we bear in mind that a number of other sectarian bodies of our day hold Arminian views.

We cannot be surprised, therefore, at the false teachings of sectarians in other doctrines. Setting out from such false premises in the doctrine of original sin, they cannot but draw false conclusions with respect to other doctrines. As said in the introduction to this paper, they err in the one, and, to be consistent, must err in the other.

Well, then, may we heed the wise and earnest words of warning which our fathers uttered in this article against all those who, "so as to lessen the glory of the merits and benefits of Christ, argue that a man may, by the strength of his own reason, be justified before God."

· A U G S B U R G C O N F E S S I O N — A R T I C L E F O U R . O F J U S T I F I C A T I O N .

A PAPER READ BEFORE THE LUTHERAN MINISTERIAL ASSOCIATION OF PITTSBURG BY REV. W. E. SCHRAMM, ALLEGHENY, PA.

Also they teach that men cannot be justified before God by their own powers, merits, or works, but are justified freely for Christ's sake through faith, when they believe that they are received into favor and their sins are forgiven for Christ's sake, who by His death has satisfied for our sins. This faith God imputes for righteousness before Him.

When Charles V. assembled a German diet in the year 1530, he unwittingly did the Church a real service. Out of this diet, under the leadings of God's providence, grew the chief confession of Lutheran Christendom, our matchless Augustana. Admirably it served the purpose for which it was originally drafted, yet Augsburg's diet was not the end but only the beginning of its usefulness. This splendid declaration of Evangelical truth has established the faith and gladdened the hearts of millions of souls since the heroic days of Luther and Melancthon, and, please God, its mission shall not end as long as there

are hurtful errors to be refuted or earnest souls to be instructed in the saving truth of Christ's Gospel.

The article before us for discussion brings us face to face with one of the great and vital issues of the Reformation struggle. We have here expressed in a few terse and simple words the blessed doctrine of justification by faith. If our Confession as a whole represents the body of that truth which every Lutheran knows and believes, then the very heart of that truth is represented by this fourth article. Melancthon did not hesitate to single out this paragraph and designate it as "the principle and most important Article of the whole Christian doctrine." Recognizing its fundamental and distinguishing character, history has labeled this doctrine "the material principle of the Reformation." A fundamental and distinguishing doctrine of Protestantism it stands to the present day.

Since "justification by faith alone" became so conspicuous as the storm center of the Reformation upheaval, and since these words have been inscribed so prominently upon the official banners of Protestantism in general and of Lutheranism in particular, it may appear doubtful to some whether our day and generation needs a positive and an emphatic declaration of this doctrine. We venture, without fear of contradiction, the assertion that one of the most glaring defects in the Christian preaching and teaching of the present day is the meagerness with which the blessed leaven of this very doctrine is applied. In not a few churches the expression "justification by faith" has become a mere fossilized form—a doctrinal platitude—about which the people have but hazy views and concerning which even the preacher has no positive convictions. It is to be feared that we Lutherans too often treat this doctrine as a sacred heirloom, to be displayed occasionally during the year, particularly in the latter part of October, for the admiration of our people, rather than as a living, vital, truth to mold their faith in Christ and to establish their hope of heaven. Who among us has not been saddened by expressions which bespeak self-righteousness

from our own people whom we thought were well rooted in the true faith! Who among us has not been shocked by what we have heard at the bed-side of some dying parishioner! When we confidently expected to hear the humble trusting song of faith:

“My hope is built on nothing less
Than Jesus’ blood and righteousness.”

We heard instead the proud boast of vaunting flesh: “Pastor I am not afraid to die, for I have never harmed any man.” Such experiences are the most cogent arguments for a more patient and persistent proclamation of that gracious truth which our forefathers gleaned from God’s pure Word and embodied most beautifully in this fourth article of our Confession.

The manner in which this article is framed makes its analysis comparatively easy. Our Reformers did not aim at a comprehensive elaboration but rather at a concise and vigorous statement of this doctrine. Much that might be said about the sinner’s justification is not here incorporated, but that which is absolutely essential to a proper understanding of this doctrine is here clearly and plainly set forth. The article contemplates justification from at least three points of view: 1. The Necessity. 2. The Cause. 3. The Instrument. From this three-fold view-point we shall discuss, in all possible brevity, this glorious theme.

THE NECESSITY.

“Also they teach that men cannot be justified before God by their own powers, merits or works.” This introductory clause, presenting justification under a negative aspect, is directed against the erroneous doctrine of the Romish church. Rome declared, and still maintains, that men can at least in part be justified before God by their own powers, merits or works. In denying emphatically the possibility of self-justification, our article plainly implies the necessity of an imputed justification. To demonstrate the necessity of this God-given justification is not

a matter of reason but purely of revelation. We must have recourse, therefore, not to the laws of logic, but to the inspired Word of our Lord. Turning to this only source of trustworthy information on the subject, we find the repeated declaration that all men are sinners. Enter not into judgment with thy servant: for in thy sight shall no man living be justified. Ps. 143, 2. We are all as an unclean thing, and all our righteousness are as filthy rags. Isa. 64, 6. If we say that we have no sin, we deceive ourselves and the truth is not in us. 1 John 1, 8. These passages and scores of others which might be cited show conclusively that all men are born in sin, and that all that men can do by their own powers, merits or works is sin, nothing but sin.

The Scriptures speak with like clearness concerning the inevitable results of sin. This iniquity which is common to all has brought all under the wrath and condemnation of God. Death passed upon all men, for that all have sinned. Rom. 5, 12. The wages of sin is death. Such is the unalterable dictum of divine justice. But this is a truth which men are slow to grasp and loath to believe. The utter helplessness of the sinner is a thought so repulsive to human pride that men resort to all manner of sophistry in their futile effort to evade the truth. Some, minimizing the holiness and justice of the Lord, endeavor to persuade themselves that He will not be strict to mark iniquities, and that He will be satisfied with a measure of morality even though it be faulty and imperfect; others, exalting their own puny attempts to serve God, foolishly imagine that these feeble efforts are a sufficient compensation to God for the shortcomings and sins of a life-time. To proclaim the sweetest Gospel to the man who fosters the hope that he can be justified before God by his own efforts is nearly akin to casting pearls before swine. Sinful man must be impressed with the truth that he cannot save himself. If he is saved at all, God must save him. He has no excuse by which he can palliate his wickedness, nor has he any refuge through which he can escape sin's

sentence. All the sinner's efforts to justify himself only make him the more abominable in the sight of the Lord. If God in His infinitive wisdom could devise no way to justify the sinner without Calvary's sacrifice, how vain and foolish are all such attempts on the part of men. No power that is in man is hidden from God. He knows full well what man can accomplish by his own ability and prowess, yet He solemnly declares that by the deeds of the law there shall no flesh be justified in His sight. God requires righteousness, and man has none and can acquire none. The divine standard is Heaven-high above the reach of the noblest of men. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Let boasting self-righteousness contemplate the import of this requirement, and hush and blush. The human hope to meet that demand is not one whit less vain than an attempt to pluck the very stars from the heaven. Granting that some men live on a much higher moral plane than do others, does not mitigate in the least degree against the all-inclusive sweep of this declaration the man on yonder hill-top has a position above most of his fellow-men, yet the stars are as unattainable to him as they are to the toiler in our deepest coal mine. In like manner, so far as the necessity for justification is concerned, the respected moralist has no advantage over the vilest criminal. "For there is no difference; for all have sinned and come short of the glory of God." Rom. 3, 23. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3, 28.

THE CAUSE.

While our confession confidently declares that a man cannot be justified before God by his own powers, merits or works, it is just as positively affirmed that he can be justified through the intervention of divine grace. It is God that justifieth. Men "are justified freely for Christ's sake through faith, when they believe that they are received into favor and their sins are forgiven for Christ's

sake, who by His death has satisfied for our sins. This faith God imputes for righteousness before him." This is not to be interpreted as meaning that what man alone is unable to do, he can with divine assistance accomplish. On the other hand, it is to be understood as eliminating and excluding every human effort in this work. Justification is solely a gracious work of the Triune God. It is of divine planning, it is of divine execution, it is of divine application. Man is the subject or beneficiary and nothing more. It is the gift of God. In searching for the cause of the sinner's justification we must turn our eyes upward to the love of God, never inward to our own hearts, and never outward to the works of our own hands.

Scrutinizing the ground of this beneficent work more closely, we find that the Scriptures warrant the assigning of a two-fold cause of justification. There is first the grace of God, denominated by our dogmaticians as the "*causa efficiens*," or efficient cause; and secondly, the vicarious work of Christ, called the "*causa meritoria*" or meritorious cause. The latter cause is plainly stated in our article; the former is at least clearly indicated.

The word "freely" indicates the efficient or originating or moving cause of justification. This word is not here used in the sense of "abundantly" but in the sense of "gratuitously," that is, without anything in man to deserve it. The Latin term is "*gratis*," the German, "*aus Gnaden*." "God forgives us our sins out of pure grace," says the Formula of Concord. "Justified freely by His grace," declares Paul, Rom. 3, 24. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3, 16. These words set forth the source from which the sinner's justification flows—the grace of God. Divine holiness loathes sin and divine justice condemns it, yet divine love has compassion on the sinner. This attribute or disposition in God which constrains Him to treat offenders better than they deserve, is grace. It was God's grace which contemplated the misery of sinners and pitied

the wretches who were worthy only of eternal death. It was God's grace which planned the sinner's salvation and devised a scheme whereby God could be just and yet justify the ungodly. It was grace—grace that passeth all human knowledge or understanding, which supplied everything that is needful for the sinner's justification. "In this was manifested the love toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us and sent His son to be the propitiation for our sins." 1 John 4, 9, 10. All this is in strict accord with the language of our article, when it is declared that men are justified freely or gratuitously.

But man has sinned and God knows it. Moreover God has threatened and cursed sin and the sinner. How is it possible for even a gracious Lord to justify one who is not just? Can the Holy One connive at sin? Do the threats of the Lord of truth come to naught? Is it possible for the justice of Jehovah to be dethroned? God forbid that any heart should harbor such a thought! In the unsearchable counsels of heaven's courts a wondrous plan has been devised whereby "mercy and truth are met together; righteousness and peace have kissed each other." Mercy tempers justice but does not overthrow it. God's justice is unshaken, and His truth stands forever inviolate. "The wages of sin is death." This penalty, passed upon the transgression of God's law is unchanged. Mercy does not abolish it nor mitigate it, but mercy does provide a substitute upon whom the penalty may fall. Christ Jesus bore upon His own immaculate person the natural and inevitable consequences of man's iniquity. Thus it is that justice prevails and yet mercy triumphs. Therefore we speak of a second cause of justification, namely: the merits of Christ.

Our Confession lays stress on the fact that men are justified before God for Christ's sake. The only saved man is the man who is saved IN CHRIST. By His merits we find favor. But this bare statement does not suffice to set

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forth adequately the extent to which Jesus is the ground or the meritorious cause of our justification. Thousands designate Christ as "the Savior" and yet ignore or even deny much of the vital Gospel truth. There are those on the one hand who deny that the holy life of Jesus had any essential part in the sinner's justification, asserting that His life was but a preparation for His atoning death. There are those, on the other hand, who see all the virtue in the Master's life, denying that His death is vicarious. To the latter, Christ saves by being the great Exemplar. To them He is the Redeemer because He teaches and illustrates the higher life. It is highly important for every man to know and to believe that the whole Christ, true God and true man, is our Substitute, and His entire work including His life from infancy to manhood, together with His sufferings, death and resurrection, are all essential to our justification.

The article before us uses the brief expression "for Christ's sake," but the other confessions of our church declare with unmistakable clearness that the merits of Christ embrace His holy life or His active obedience as well as His passive obedience or His sufferings and death. With regard to this point the Formula of Concord states: "His obedience, therefore, not only in suffering and dying, but in His being voluntarily put under the law in our stead, and fulfilling it with such obedience, is imputed unto us for righteousness; so that, for the sake of this perfect obedience, which He rendered unto His Heavenly Father for us, in both doing and suffering, in His life and death, God forgives us our sins, accounts us as righteous and just, and saves us eternally." Christ therefore meets the demands of the law positively and negatively. The law requires on the one hand, perfect righteousness; on the other hand, death as the penalty of transgression. The holy life of our Savior met the former requirement; His passion and death met the latter.

Turning to the Scriptures, we find ample proof of the correctness of this view. Hear what St. Paul writes, Rom.

5, 18, 19. "Therefore as by the offenses of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous." This is a plain reference to our Lord's active obedience. Scriptural proof that the death of Christ makes atonement for our transgressions is found in scores of the most familiar passages both in the New Testament and in the Old. "The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many." Matt. 20, 28. "Christ died for our sins according to the Scriptures." 1 Cor. 15, 3. "But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53, 5; 6. Thus it is plain that in the life and death of Christ is our salvation full and complete. In Him alone is our righteousness. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4, 12.

We are justified through faith, that is, faith is the instrument or means by which God's gracious gift is apprehended, or appropriated to the needs of the individual soul. This term "faith" appears so frequently and so prominently in the Gospel plan, that a proper understanding of its significance is of the utmost importance.

Faith has been defined as the confidence of the heart that we through Christ have forgiveness of sins and a gracious God." It is defined by another as "the resting of the heart upon Christ." Holy Writ defines it as "the substance of things hoped for, the evidence of things not seen." Heb. 11, 1. Analysing it, we find that it consists of three elements. Of these the first is a knowledge of the Gospel facts; the second is the assent of the understanding; the

third and most important is trust or the confidence of the heart.

The first step in faith is, of necessity, a knowledge of the demands of the divine law and of the gracious offers of the blessed Gospel. The precious verities of salvation must be made known to a man before he can possibly accept any of the blessings or privileges which they offer. "How shall they believe in Him of whom they have not heard?" Rom. 10, 14. "So then faith cometh by hearing." Rom. 10, 17. There are writers who are reluctant to admit that knowledge is an element of faith, preferring to regard it simply as a pre-requisite to faith. There is danger that men may mistake intellectual knowledge for real faith. That which is but a part is frequently mistaken for the sum total. But when this misapprehension is guarded against we need not fear to teach that faith is actually a step or an element in faith.

The next step is assent. The truth as it is in Christ must not only be known but approved by the understanding. The Gospel facts are brought before the intellect, that is knowledge. The judgment approves as true that which has been heard, that is assent. No man can come to a living faith in Christ unless his judgment gives assent to the Gospel truth. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3, 36. Here again a word of caution is necessary. Knowledge, even though it be coupled with assent, is not the instrument of the sinner's justification. Such believing constitutes a historical faith, but nothing more. The very demons believe in this sense, yet they are absolutely void of confidence, neither have they a trace of affection nor any other fruit of confidence. Therefore, while this mental operation is necessary, the man who advances to assent and no farther, is no more justified than the heathen who has never heard the name of the Redeemer.

The essential element in faith is confidence or trust. Confidence not only hears of Christ and approves of Him but embraces Him, and clings to Him. Any relation to

Christ which is lacking in confidence is not properly called faith. When our Confession declares that a man is justified through faith, it is not a mental belief in Christ, but a trusting apprehension of Him that is meant. Such a faith is the eye of the soul, by it takes in that on which it is turned. It is the hand that grasps. It is the organ of apprehension. It is the instrument of appropriation. Hence, Luther says, "Faith taketh hold of Christ, and hath Him present, and holdeth Him enclosed, as the ring doth the precious stone." Such a faith is not one of several instruments by which the merits of Christ are embraced. It is the means of justification to the exclusion of every other. That the Reformers laid much stress on this truth is evidenced by their frequent use of the expression "by faith alone." No one co-operates with God as a cause of our justification; nothing co-operates with faith as a means of justification. Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. 3, 28.

Faith is not a natural or human product, but a work of divine grace. It is the gift of God. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them because they are spiritually discerned." 1 Cor. 2, 14. The heart of the natural man is filled with prejudice against God and godly things. The Spirit of God alone can remove this prejudice. The Holy Ghost convinces the soul of sin, leads him to see his need of a Savior, and then leads him to that Savior whom he needs. My faith is mine not because some power within me has conceived it, but only because the Spirit of God has bestowed it upon me. "For no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12, 3. And because faith is a gift to man, no thought of merit dare be associated with it. Faith is indeed sometimes termed the "instrumental cause" of justification. But when this term is employed, care must be exercised lest faith be co-ordinated with the grace of God and the merits of Christ as a cause of salvation. There is no deserving worthiness in faith. Strictly speaking, faith does not justify.

The merit is not in the faith which holds to Christ, but in the Christ who is embraced by faith. Therefore, to be accurate, we are saved not because we believe, but because of the merits of Christ, in whom we believe. Faith then is simply the God-given instrument by which the soul apprehends the grace of God manifested in Jesus Christ. That is all. But that is much — so much that the blessed Master himself declares, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned."

Such is the doctrine which Luther inscribed on the banner of the Reformation as that with which the Church must stand or fall. It is the very cornerstone of that truth upon which Christ has established His kingdom. This doctrine of Justification is the Shibboleth of evangelical fidelity. We are living in a day when men are prone to sneer at doctrine. "Deeds not creeds" is the popular demand of the present age. Nevertheless, the welfare and prosperity of the Church depend upon her holding fast to pure doctrine in general and to this doctrine in particular. But in clinging to this truth we must meet the opposition of all the world. There is not another religion under the sun which does not teach that whatever justification a man may have before his Maker is the result of the man's own effort. Furthermore, within the borders of Christendom itself, we find the Church of Rome, the work-righteousness of thousands of nominal Protestants, the entire school of advanced religious thought, yea, even our own reason, all arrayed against the truth that a man is justified before God, for Christ's sake through faith alone. Yet, despite assaults, denunciations and ridicule, we will yield not one iota of this truth, not because we are inclined to be arbitrary, but because of our certainty that our doctrine is plainly revealed in God's infallible Word. In the language of that heroic soul who devoted his life to a defense of this truth, we say, "Here I stand, I cannot do otherwise. God help me! Amen."

NOTES AND SKELETONS ON THE GOSPELS OF THE CHURCH - YEAR TAKEN AND AR- RANGED FROM VARIOUS SOURCES.

BY REV. B. L. WESTENBARGER, MASSILLON, O.

FOURTH SUNDAY AFTER EPIPHANY.

Matth. 8, 23-27.

23. *Into a Ship* — That was at His disposal and that was waiting for Him and His disciples. They purposed to cross the sea of Galilee and come into the land of the Gadarenes (Matth. 8, 28; Mark 5, 1; Luke 8, 26).

24. The sea of Galilee was subject to sudden and violent storms. One of these storms of a severe type overtook them (Mark 4, 37; Luke 8, 23). *But He was Asleep* — Christ had fallen asleep, being exhausted by the hard day's work.

25. *Came to Him* — The disciples were filled with fear for their lives, but they believed that their only help was in their Master to whom they now went with the urgent petition, *Save us: We perish.*

26. *Why Are Ye Fearful, O Ye of Little Faith* — Their fear was caused by their littleness of faith. Christ rebukes this littleness of faith. *Rebuked the Winds and the Sea* — By using two sublime words of command, "Peace, be still" (Mark 4, 39).

27. *The Men Marveled* — Those that were in the ship with Him. They wondered at His mighty power. *The Wind and the Sea Obey Him* — The wind and the sea are but the servants of their Master. Should not the servant obey his master?

SKELETONS.

I. CHRIST, THE SAVIOR, IN THE STORM.

I. THE STORM. Storms may be of two kinds:

A. Temporal;

1. A real storm;

2. Figuratively speaking, temporal dangers and adversities.

- B. Spiritual storms ;
 - 1. Temptations of the world, flesh, devil ;
 - 2. Hatred and persecution of the same ;
 - 3. Despair of man's own heart.
- C. Of the fierceness of the storms.
 Practice makes perfect, but some storms are too severe, even for the most experienced. If, therefore, no savior appears one must surely be lost.

II. CHRIST IS THE SAVIOR.

- A. He is always present with His disciples also in storms ;
 - 1. Sometimes He seems to be absent ;
 - 2. Sometimes He seems to be asleep.
- B. He tries our faith,
 - 1. Whether we seek salvation in Him alone,
 - 2. Whether we constantly pray to Him,
 - 3. Whether we confidently pray ("O ye of little faith").
- C. He strengthens our faith,
 - 1. He helps in due time,
 - 2. He rewards our faith or confidence in Him.
- D. He prepares for greater storms (death, etc.).

—Selected.

2. THE STORMS WHICH THE SHIP OF CHRIST'S CHURCH MUST WEATHER.

I. THE STORMS.

- A. Who causes them?
 - 1. Satan, the arch enemy of the church ;
 - 2. His allies ; (a) the world in general, (b) heretics, (c) infidels, (d) unbelievers and ungodly, (e) hypocrites, (f) indifferentists ;
 - 3. Flesh and blood.
- B. In what do they consist?
 - 1. In the temptations to false doctrine and an ungodly life.
 - 2. Persecutions.

- C. They are often severe ;
 - 1. The enemies do not cease,
 - 2. The Lord seems to sleep,
 - 3. Our faith is often weak.

II. THE PURPOSE AND REASON FOR SUCH STORMS. They tend :

- A. To the glory of God, for thus appears,
 - 1. God's wisdom which governs all things,
 - 2. God's power which subdues the enemies,
 - 3. God's grace and goodness which makes all things work together for good.
- B. To the benefit of the church ;
 - 1. Faith is strengthened,
 - 2. Love is increased,
 - 3. Hope is augmented (church triumphant).

—Selected.

3. CHRIST AND HIS DISCIPLES ON THE SEA OF GALILEE, A TYPE OF CHRIST'S CHURCH IN OUR DAY.

- I. IN REGARD TO HER DANGERS.
- II. IN REGARD TO HER MEMBERS.
- III. IN REGARD TO HER PROTECTOR.

—Selected.

FIFTH SUNDAY AFTER EPIPHANY.

Matth. 13, 24-30.

• 24. *The Kingdom of Heaven* — "Our Lord has in mind the kingdom of God and the relation of wicked men to it". — *Loy.* The kingdom of God, in this sense, is the entire Christian Church, as she now is and will remain upon earth, unto the end of time. "He that soweth the good seed is the Son of man" (v. 37). He did this personally and through the administrations of His church. *Good Seed* — The Word of God embracing its fruitage, viz., the children of God (Jas. I, 18). *His Field* — Christ has a two-fold right to this field which is the world. He created it and He bought it with His precious blood.

25. *While Men Slept* — At a time when no one was watching. *His Enemy* — The devil (v. 39). *Tares* — False doctrines that had sprung into life producing children of the wicked one (v. 38). *Among the Wheat* — Within the territory of the visible church. *His Way* — The way of darkness and sin.

26. In this verse we see that "The growth in both cases run parallel, as antagonistic principles are seen to do" (*Brown*).

27. *The Servants of the Householder* — The ministers of Christ. *Sir, Didst Not Thou*, etc. — Expresses surprise and anxiety of these servants at the results of their finding.

28. *Enemy* — The devil (v. 39). *Gather Them Up* — With a view of uprooting and destroying the tares. "The servants felt that this is not as it should be, and inquired whether they should not go out and gather up the tares," (*Loy*).

29 and 30. *Harvest* — "The harvest is the end of the world" (v. 39). *Reapers* — "The reapers are the angels" (v. 39). "There are two points here which require special notice, that we may not misunderstand the lesson of our parable. In the first place, we must be careful not to regard it as a prohibition of church discipline, which is elsewhere expressly commanded; and in the second place we must be just as careful to lay to heart the earnest warning against persecution which it contains" (*Loy*).

SKELETONS.

- I. THE PARABLE OF THE TARES AMONG THE WHEAT.
- I. WHAT IS THE MEANING OF TARES AND WHEAT?
 - A. The tares are wicked men.
 1. Not all sinners,
 2. But all unbelieving sinners.
 - B. The wheat are the children of the kingdom of heaven.
 1. No one by nature is such.
 2. But through the means of grace all men may become such.

II. WHAT IS THE FIELD?

- A. Not the church,
- B. But the world as an emblem of the church.
 - 1. The good and the bad are united together (outwardly).
 - 2. Yet the good only belong to the church (inwardly).
 - 3. A warning,
 - 4. A consolation.

III. WHO ARE THE SOWERS?

- A. God, the Son of man,
 - 1. He has redeemed man;
 - 2. He sanctifies man.
- B. The devil,
 - 1. Introducing hypocrites into the church,
 - 2. Leading believers back into unbelief (a) with false doctrines, (b) by the lusts of the flesh and the pride of life.

IV. HOW ARE WE TO TREAT THIS STATE OF THINGS?

- A. Man has neither authority nor power to separate the good from the bad.
- B. God will do this Himself,
 - 1. At the judgment day,
 - 2. Through His angels,
 - 3. And give to each His reward.
- C. Church discipline is not forbidden.
 - 1. It is plainly commanded in Matth. 18 and I. Cor. 5, 2. 5. 13.
 - 2. Man is to exclude manifest and impenitent sinners from the Christian congregation so long as they do not repent, but beyond this he has no power or authority.
 - 3. The object of this is to make wheat out of the tares.

—Selected.

2. THE CHURCH WILL HAVE HYPOCRITES IN HER MIDST.

I. THE CAUSE OF THIS.

A. Not God nor His Word.

B. But Satan and his instruments, false doctrines, etc.,

C. And the weakness of men, which fails to hinder Satan in his work.

II. THE MANNER OF THEIR TREATMENT.

A. We must not extirpate them,

1. Because we do not always know who they are,

2. And because it would cut off their opportunity of repenting.

3. God will in due time do the separating,

4. And give to every one according to his deeds.

B. We must not be indifferent, but be watchful and careful lest the wicked ones become to be in the majority. This must be done:

1. By prayer,

2. By pure Word,

3. By discipline.

—Selected.

3. THE TARES AMONG THE WHEAT.

I. WHAT THEY ARE.

II. WHERE THEY ARE SOWN.

III. WHO SOWS THEM.

IV. WHAT IS TO BE DONE WITH THEM.

—ABRIDGED FROM DR. LOY.

4. THE SEEDS OF ERROR.

I. A REMARKABLE DISCOVERY.

II. A REMARKABLE DECISION.

—Selected.

5. THE PARABLE OF THE TARES.

I. THE SOWING.

II. THE GROWING.

III. THE REAPING.

—Selected.

SIXTH SUNDAY AFTER EPIPHANY.

Matth. 17, 1-9.

1. *After Six Days* — About a week after those things that took place in the former chapter. *High Mountain* — Ever since the fourth century tradition has placed Mt. Tabor as the mountain on which the transfiguration took place, but it is thought by many that the transfiguration of Christ took place on Mt. Hermon. *Peter, James and John, His Brother* — These were partners before in secular business; they were the only witnesses at the raising of Jairus' daughter (Mark 5, 37), the transfiguration, and of His agony in the garden (Mark 14, 33).

2. *Transfigured* — "The fashion of His countenance was altered, and His raiment was white and glistening" (Luke 9, 29). The great brightness was the glory of God.

3. *Moses and Elias* — Two chief representatives of the old dispensation. *Talking* — Talking with Christ concerning those things that were to be accomplished in Him at Jerusalem (Luke 9, 31; Rom. 3, 21).

4. *Let us Make* — "I will make" (R. V.). "The transition to the singular is in keeping with Peter's temperament (Carr).

5. *Bright Cloud* — A cloud in which shone forth the excellent glory of God. (II. Pet. 1, 17). *This is My Beloved Son* — Here God bears the same testimony of His Son that He did at His baptism (Matth. 3, 17; Mark 1, 11; Luke 3, 22). *Hear Ye Him* — Receive Him as your greatest teacher, accept His doctrine with believing hearts, and cheerfully obey His commandments (Deut. 18, 15, 19; Acts 3, 22-23; Heb. 12, 25).

6. *Fell on Their Face, and Were Sore Afraid* — Sinful men always tremble in the presence of God (Dan. 10, 7-9; Rev. 1, 17).

7. Notice in this verse that the merciful touch and word of Jesus drives fear from the terror stricken soul.

8. *Tell the Vision to no Man* — They were not to tell what they had seen and heard until after the resurrection, because it would not be understood.

SKELETON.

I. THE TRANSFIGURATION OF CHRIST.

I. THE MARVELOUS NATURE OF THE SAME.

- A. The time: After having announced His impending suffering.
- B. The witnesses: The same that witnessed his humiliation.
 - 1. Peter who was offended.
 - 2. James, the first martyr of the apostles,
 - 3. John, the greatest defender of Christ's divinity.
- C. The place: A high mountain,—removed from the world.
- D. The transfiguration itself;
 - 1. A change of countenance, not of essence,
 - 2. The splendor of His countenance and garments.
- E. Other circumstances attending;
 - 1. Moses and Elias — their conversation,
 - 2. The cloud overshadowing them, Moses and Elias disappearing in the same; the disciples' fear,
 - 3. A voice from heaven.

II. THE GRACIOUS OBJECT OF THE SAME.

- A. With regard to the apostles,
 - 1. To keep them from taking offence at His deep humiliation — notice the weakness of the apostles,
 - 2. To strengthen their faith in Christ.
- B. With regard to Christians in general;
 - 1. To show the participation of Christ's human nature in the properties of His divine,
 - 2. To strengthen our faith in a glorious resurrection with glorified bodies.

—Selected.

2. WHAT THE TRANSFIGURATION OF JESUS TEACHES.

I. CONCERNING CHRIST HIMSELF.

- A. His glory shone forth.
- B. His authority was declared.

III. CONCERNING MAN.

- A. In this present world.
- B. In the time that is beyond this vale of tears.

—ABRIDGED FROM DR. LOY.

SEPTUAGESIMA SUNDAY.

Matth. 20, 1-16.

"This parable is inclosed by two verses (xix. 30 and xx. 16) containing the same declaration, namely, that many shall be last that are first, and first that are last. Hence it is intended to illustrate the truth of this word of our Savior. In the kingdom of heaven something similar takes place as if the proprietor of a vineyard hired laborers into the same at different times of the day, some as soon as the day dawns, some three, six, nine hours later, and some even only an hour before the close of day, and yet gave to all of them the same pay" (Stellhorn).

1. *For the Kingdom of Heaven*, etc. — "The division of chapters is here singularly unfortunate, as separating the parable both from the events which gave occasion to it and from the teaching which it illustrates. It is not too much to say that we can scarcely understand it at all unless we connect it with the history of the young ruler who had great possessions, and the claims which the disciples had made for themselves when they contrasted their readiness with his reluctance" (Plumptre). The kingdom of heaven has reference to the kingdom of grace.

2. *Penny* — Fifteen cents in American money. It is not a reward of merit but a gift of grace. The offer of the gospel is the same to all alike, whether Jew or Gentile, king or peasant.

3. *Third Hour* — Nine o'clock. *Saw Others Standing Idle* — The Lord sees the idlers as well as the workers.

Idleness is sin. It is spoken against in the Bible (Prov. 19, 15; Ezek. 16, 49; I. Tim, 5, 13; II. Thess. 3, 10). *Market-Place*—Not only a place where merchandise was bought and sold, but a place where men bought and sold labor. It was generally situated just within the gate of the city, and was the principal scene of trade and traffic.

4. *They Went Their Way*—They accepted the offer of the householder and went to labor in his vineyard.

5. *Sixth and Ninth Hour*—At twelve and at three o'clock. *Did Likewise*—As he had done in the morning and at nine o'clock.

6. *The Eleventh Hour*—But one hour before the close of the working day; a most unusual hour both for offering oneself for work and of employing laborers. *Why Stand Ye Here All the Day Idle?*—“Of course they had not been there, or had not been disposed to offer themselves at the proper time; but as they were now willing, and the day was not over, and ‘yet there was room’, they also are engaged, and on similar terms with all the rest” (Brown). With respect to the different hours, some regard the morning as referring to Adam in Paradise; the third hour, to Abraham; the sixth, to Moses and the Israelites; the ninth, to David and the prophets; the eleventh, to the Jews and the heathen during the New Testament times.

8. *When Even Was Come*—It was a custom among the Jews to pay the servant as soon as his day's work was done (Deut. 24, 15). *Steward*—Jesus unto whom judgment and the awarding of rewards has been committed by the Father (Is. 40, 10; Rev. 22, 12). *And Give Them Their Hire*—That is, give to each one the same reward without distinction. It is a reward of grace, not of merit.

9. *They Received Every Man a Penny*—They received a day's wages although they had labored but one hour and in giving the same the householder showed his goodness and mercy.

10. *They Supposed That They Should Have Received More*—Because they had labored twelve times as long. “This is that calculating, mercenary spirit which had peeped

out—though perhaps very slightly—in Peter’s question (ch. xix. 27), and which this parable was designed once for all to put down among the servants of Christ” (Brown). But they had agreed to work for a penny, and that was the amount they received.

11. *Goodman of the House* — Householder. *Murmured* — Not because they did not receive their wages for which they agreed to work, but because others had received the same amount for a shorter time which they had worked.

12. *Heat of the Day* — “The scorching heat” (R. V.).

13. *One of Them* — Likely the spokesman of the dissatisfied. Those that murmur “Only deserve and receive a severe rebuke from him who has a perfect right to show mercy and kindness to whomsoever he pleases” (Stellhorn).

16. “Thus those who with respect to time or in any other regard are the first in the kingdom of heaven must not think of a special reward above others due to them. For many of the first and many of the last will all receive the same, God judging and rewarding not according to imperfect human views. In His wisdom of the many called into His kingdom only a comparatively few are selected to receive a pre-eminent position.”—*Stellhorn*.

SKELETONS.

I. THE LABORERS IN THE LORD’S VINEYARD.

I. THE CALL EXTENDED.

- A. The Lord calls the laborers in His vineyard.
- B. Men are called to labor in this vineyard.
- C. The men are hired to work.

II. THE REWARD PROMISED.

III. THE WARNING GIVEN.

- A. Do not self-righteously claim a reward for service rendered in the Lord’s vineyard.
- B. Beware lest your eye is evil because God is good.
- C. Take heed lest deeming yourself first, ye become last, and forfeit all blessings.

—ABRIDGED FROM DR. LOY.

2. THE PARABLE OF THE LABORERS IN THE VINEYARD.

I. GOD WHO CALLS.

A. God calls some sooner, some later ;

1. Historically, different nations, e. g. Jews, Gentiles.
2. Individually different ages, e. g. youth, manhood, old age.

B. God assigns to some greater and more difficult labors than He does to others ;

1. Job, prophets, apostles and martyrs compared with each other.
2. Nowadays one Christian is called upon to perform more and greater labors and duties than his neighbor.
3. Each one has his special work to perform.

C. God offers to all the same grace :

1. Forgiving grace — forgiveness of sins, e. g. David, Mary Magdalene, Zachaeus, Paul and the thief who was crucified with Jesus.
2. The same reward of grace as spiritual blessings, faith, peace, consolation and salvation.

II. MAN WHO RECEIVES THE CALL.

A. Unworthy laborers ;

1. They work in a mercenary spirit, in the spirit of work-righteousness or by the law, and by the law they are condemned.
2. They therefore murmur at the goodness of God toward others.
3. They therefore forfeit God's good will and highest treasure, salvation.
4. Out of the first which they could have become, they become the last.

B. The worthy laborers.

1. They accept the call in the right spirit.

2. They implicitly trust in the gracious promises of the goodman of the house.
3. They receive more even than they merit.
4. Thus, out of the last they become first.

—Selected.

(To be continued.)

NOTES AND NEWS.

BY G. H. S.

PAUL THE ORATOR AND LOGICIAN.

The purpose and passion of Paul's life was to win men to Christ. He bent everything to this supreme end. "Though I was free from all men," he wrote to the Corinthians, "I bought myself under bondage to all, that I might gain the more. I am become all things to all men, that I may by all means save some." The only agencies by which he sought to accomplish his end of winning men were speaking and writing. He traveled about talking to people in large audiences where he could get them, but for the most part in small companies, and especially one by one. The counsel which he gave to Timothy was the counsel by which he directed his own course. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." The power which he wielded was due to the living Spirit of God working through him, but working through him as a speaker and writer, as an orator and logician.

We have a number of his speeches preserved. From these we may judge something of his style of speaking, although these are evidently for the most part only condensed fragments. Among these are his addresses to the Jews in the synagogue at Antioch in Pisidia (Acts 13, 17-41); to the Athenians on Mars Hill (Acts 17, 22-31); to the Jewish mob in Jerusalem (Acts 22, 3-21); to Felix (Acts 24, 10-21); to Festus and Agrippa (Acts 26, 2-23);

and to the elders of the Ephesian church at Miletus (Acts 20, 18-35). His letters to his churches show us how he must have talked to them. Doubtless in his preaching to the churches there were many passages in his addresses like the thirteenth and fifteenth chapters of First Corinthians or the eighth chapter of Romans or the first chapter of Ephesians.

These addresses and letters show us clearly his qualities as speaker and debater. They reveal his superb skill and tact, his graciousness and yet his straightforward courage. The lack of any one of these qualities weakens a speaker's power over his audience. He was able by using Hebrew and by the adroitness of his introduction to silence the very mob that had been bent on killing him before his rescue by the soldiers, and to hold their attention through an account of his conversion. If he had been a mere orator he would have held it longer, but he valued it only as an opportunity for preaching the great principles for which he stood, and he did not hesitate to introduce these though it woke the fury of the mob again. He never flattered or wasted effusive words, but he knew how to turn a complimentary phrase, and he was a gentleman through and through (Acts 24, 10; 26, 2. 3. 25. 26).

But his graciousness and tact were not ends. They were merely qualities of character and manner which he used to serve his real ends. He was propagating truth. He was the servant of a cause. It is the man who is possessed by a message and whom a cause consumes who can sway men, facing them dauntlessly (Acts 13, 45-47). They realize that he is above their considerations of interest, and they listen with awed regard even when they disagree. They may not believe what he says, but they see that he believes it, and they respect him for his sincerity and his courage. Paul had these in unlimited measure. He dared even to confront the great Peter and to resist him to his face (Gal. 2, 11. 14). Men are always ready to listen to the talk of such a man.

The note of authority was ever present with Paul

(Acts 13, 9-11; Phil. 1, 6; 2 Tim. 1, 2). It was because Jesus had spoken with authority and not as the scribes that the people thronged to him. Paul spoke forth also with positive assurance, and the heart of man, always timid and yet admiring bravery, hesitant yet desiring certainty, turned to him and rested upon his great, rugged faith. The true orator must be a man who has some solid convictions that he dares to declare in a way which makes men secure in the feeling that he would die for them, and that therefore they are worth dying for, and that readiness to die for something has not died out of the world.

Paul spoke simply and directly to the mind and heart of men. He knew how the people to whom he spoke thought, and he used their moulds. A specimen sermon in outline is presented in Acts 13, 17-41. This was addressed to Jews in the synagogue at Antioch in Pisidia. He sketched the dealing of God with Israel from the days in Egypt, outlining the wilderness journeys, touching on the conquest of Canaan, the reign of the Judges, Samuel the prophet, Saul and David, with interesting chronological references, then leaping to Jesus and the Baptist, the rejection and crucifixion of the Messiah, his resurrection and the remission of sins, and liberty through him. "Beware," he concluded, "lest despising and prejudice stifle faith." Such preaching yielded results (Acts 13, 42-45). Paul would argue differently with us. He did argue differently with Gentiles. He preached to these Jews in the way he knew they would understand. His mind was not mechanical. It was sympathetic, living adaptive. His language also was simple, direct, vivid, full of nerve and life. He had a message to deliver, and he delivered it so that people listened to it and comprehended it.

He was intensely personal in his method. He was no theorizer, no calm, academic philosopher. He was an apostle, a propagandist, a missionary. He had experienced what he offered. He was a witness to things he knew personally, and he had a work which God had given him personally to do. So he spoke right

out about himself. He told of what he had felt and done and knew. His speeches and letters are full of the urgent and intimate personal note (Acts 22, 3-21; 24, 10-21; 26, 2-23; Rom. 7, 7-25; 9, 1-5; 1 Cor. 9; 2 Cor. 12; Phil. 3). Yet even when he says "I," it is not Paul that we see, but the Christ in whom Paul was and whom Paul preached. It was this selfless personalization of Christianity which made his preaching so powerful. The greatest oratory is the paradoxical combination of complete self-mastery with complete self-forgetfulness. The speaker must lose himself and yet he must have himself absolutely in hand. His audience must perceive that he has completely lost sight of himself, and yet if he is to sway them he must have his powers in full control and be bending them all with mighty coherence upon his task. The vain or performing or self-conscious speaker can never rise to Paul's height.

It is clear that Paul had the true orator's nervousness and fear. He never hardened to his work. "Do you get over your fright and apprehension at speaking?" an old judge asked another public speaker, and added, "I never do. It works me up more and more each year to charge my juries." The man who is not stirred himself when he rises to speak is not likely to stir others. Paul was in a tremor. He was with the Corinthians in weakness and fear and much trembling. If the mark of rank in nature is capacity for pain, it is capacity for tension which is the mark of power in speaking. Paul had it. He was all a-tremble with his message and burden.

His speech was made compelling by his intense sympathy and earnestness. He knew so much, and he knew it so surely, and men were so dull. He burned to persuade them. We can feel even now the tremulous thrill of his yearning love.

• "Oh, could I tell ye surely would believe it!

Oh, could I only say what I have seen!

How should I tell or how can you receive it,

How till He bringeth you where I have been?

"Therefore, O Lord, I will not fail nor falter,
Nay but I ask it, nay but I desire,
Lay on my lips thine embers of the altar,
Seal with the sting and furnish with the fire;

"Give me a voice, a cry and a complaining, —
Oh, let my sound be stormy in their ears!
Throat that would shout but cannot stay for straining,
Eyes that would weep but cannot wait for tears.

"Quick in a moment, infinite forever,
Send an arousal better than I pray,
Give me a grace upon the faint endeavor,
Souls for my hire and Pentecost to-day!"

He was not ashamed of tears (Acts 20, 19, 31). He wept of love for those whom he would have died to redeem (Rom. 9, 1-5), and he wept of loyalty for the gospel which he would have died to defend (Phil. 3, 18). His intense sympathy made him sharer in the soul of every man (Rom. 12, 15).

But Paul's power was not in emotionalism. It was in the ethical loftiness, the unanswerable moral challenge of his ideals. He spoke with inspiration, with that tension of the soul which sends tremors through the conscience of those who hear whether they reject or obey. But this was not merely emotional. The emotion was there, but it was the heat glow of the moral doctrine which he preached. He had thought out his message. He was a reasoner (Acts 19, 8). He meditated with a persistent mind upon his gospel and was possessed by it entirely. He had it logically stated to his own thought and he was ever ready to proclaim and defend it. He sought to convince reason. He confounded the Jews who lived in Damascus, "proving that this is the Christ" (Acts 9, 22). And at Thessalonica, "as his custom was, he went in unto them, and for three Sabbath days reasoned with them from the Scriptures, opening and alleging that this Jesus whom, said he, I proclaim

unto you is the Christ. And some of them were persuaded" (Acts 17, 2-4). Paul was a man of argument (Acts 13, 45; 15, 2). He had thought out his case and was prepared for all comers. He was eager to vindicate his faith as reasonable. Here was a true rationalism; for even faith must secure itself by convincing reason of its right to be. And Paul was a constant and superb reasoner. At Athens "he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met him" (Acts 17, 17). And at Corinth "he reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks" (Acts 18, 4; comp. Acts 19, 8). He followed his own logic fearlessly, and he drove it home upon others.

He had, of course, his presuppositions. He assumed the existence of God, the moral law, the authority of the Old Testament, the trustworthiness of the reason. And he was as far removed as could be from a dry-as-dust, precise philosophy. He was not afraid of mighty mysteries and his speech was ennobled by their presence, and he did not hesitate to sacrifice order and form in the intensity of his outpourings and appeals. As Mr. Moody used to say of himself, Paul sometimes forgot his subject, but he never forgot his object. Note the long and involved and sometimes incomplete sentences (Eph. 1, 3-14, 15-23; 2, 1-10; 3, 1-12; 4, 1-16; Col. 1, 9-23). But in them all and always we see the strong man seeking men with a longing to save.

The power of his thought and his speech lay in this. "We preach not ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake." We bring "every thought into captivity to the obedience of Christ." Whosoever will do all his thinking in Christ and all his speaking for Christ will learn for himself the secret of Paul's wonderful gift as a convincer and persuader of men. — *Robert Speer in S. S. Times.*

THE SATURNALIA KING JESUS.

The details of Biblical interpretation are being wonderfully enriched by the discovery of the papyri in Egypt and other contemporaneous literature of the New Testament era. Probably the most interesting of these new lights recently discovered is described in the Scientific Supplement of the Munich "Allgemeine Zeitung; No. 11, entitled "*Der Koenig mit der Dornenkrone*" (The King with the crown for thorns), from which we glean the following:

It is now about six years ago since the French savants Parmentier and Cumont, in their articles entitled, "*Le soi des Saturnales*" and the German scholar, Paul Wendland, in his discussion of "*Jesus als Saturnalien-Koenig*" (Jesus as Saturnalia King) for the first time brought the official information from newly discovered sources, that the mockery of the soldiers at the death of Jesus and what they did to him was nothing else than the foolishness produced by the Romans in connection with their Saturnalia jollification. Reference was also made to a passage in Philo, (In Floccum vi), when, on the occasion of the reception of the Jewish King Agrippa in Alexandria, an anti-Semitic mob enacted the scene of a mocking crowning, almost exactly as this is told of the crowning of Jesus in Matth. 27, 27-31.

The matter has been brought considerably further by a discussion in the *Neue Jahrbuecher*, of the Teubner firm, from the pen of the Berlin privat doцент Hermann Reich, whose discussion is entitled "*Der Koenig mit der Dornenkrone.*" On the basis of new data he shows that the Roman soldiers, in the care of Christ did exactly what the Alexandrian mob did at the entrance of the real King of the Jews, namely set up a mimic play, such as was common and popular at that time on the public stage. The Jew was during the period of Jesus and after the favorable object of the mimics; in fact this mockery extended down to the Byzantine period, and in nearly all of such public mockery of the Jews a burlesque king was sure to be assigned a prominent role. In one of the papyri published only recently by Grenfel and Hunt, which they found at Oxyrhynchose, an

India King too is burlesqued in the same manner. In a papyrus found in the Louvre a similar parody is fully described. To this must be added that just at this time when the soldiers of Pilate were in garrison in Jerusalem, the exhibition of mimicry was especially popular throughout the Orient. Especially was this the case in Caesarea, from which place the guard of Pilate went up to Jerusalem to be present on the Easter festival, and as late as the third century a Jewish Rabbi, Abbahu in this city entered a public accusation against the mockery of the Jews that was practiced in the theatres.

Under these circumstances it was only natural that when the Roman soldiers heard that Jesus was condemned because he was "The King of the Jews" they considered him a welcome object for their popular sport, and used him as the "King in the Mimic." This explains why the soldiers were at once agreed as to their plan of having sport with Jesus. They simply transferred the mimicry from the stage and treated Jesus as a Saturnalia King, and all of the actions that the gospels describe as having taken place in this mockery can be duplicated in the accounts of the coarse mimicry current among the lower classes of that day. The soldiers simply amused themselves by an exhibition on a smaller scale of popular mimicry. These results are in full harmony with the statement of Professor Dobschütz, who in an article in the "American Journal of Theology" 1904 p. 739-744, entitled "Jews and Anti-Semites in Ancient Alexandria" calls this a piece of popular brutal sport gotten up at the spur of the moment.

The writer in the Supplement regards the conclusions of Reich as settled, and thinks that it was a natural sport for the Roman soldiers to mock him who was condemned to death as a "Rex Judaeorum," as they were accustomed to mock the Jew and the King in their mimic exhibitions on the stage.

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 K. 1, 1904.

- IV, 1-31, S. 385, 1890.
 21-31, K. 145, 1902.
 K. 161, 1904.
 V, 1-7, K. 817, 1901.
 1-26, S. 41, 1891.
 16, K. 281, 294, 1892.
 16-24, S. 545, 1907.
 K. 289, 1898.
 K. 545, 1902.
 K. 561, 1904.
 25, 6, 10, S. 241, 1889.
 K. 297, 1898.
 K. 561, 1902.
 K. 577, 1904.

EPHESIANS.

- I, 1-22, Z. 74, 145, 1906.
 3-14, K. 741, 760, 1905.
 4-5, M. 333, 1905.
 4-7, K. 104, 1905.
 15-23, K. 337, 1905.
 II, 4-10, K. 273, 1905.
 19-22, K. 373, 1905.
 III, 13, S. 584, 1902.
 13-21, K. 577, 1902.
 K. 593, 1904.
 14-21, K. 305, 1898.
 IV, 1-3, M. 373, 1904.
 1-6, K. 44, 1892.
 K. 593, 1902.
 K. 609, 1904.
 3, K. 314, 1861.
 22-28, S. 625, 1907.
 K. 625, 1902.
 K. 641, 1904.
 22-30, K. 329, 1898.
 V, 1-9, K. 145, 1904.

- 15-21, K. 337, 1898.
 K. 641, 1902.
 K. 659, 1904. IV,
 18-20, S. 9, 1900. 21, S. 696, 1902.
 33, K. 329, 1881. 3, S. 26, 1887.
 VI, 4, K. 305, 1898. 4-7, K. 801, 1901.
 10-17, K. 129, 1895. K. 801, 1903.
 K. 657, 1902. Z. 318, 1888.
 K. 673, 1904.
 10-20, K. 345, 1898.
- COLOSSIANS.
 I, 9-14, K. 785, 1902.
 III, 1-4, K. 737, 1905.
- PHILLIPIANS.
 I, 10, K. 209, 217, 1881.
 3-11, K. 673, 1902.
 K. 354, 1898.
 21, M. 120, 1896.
 20-21, K. 113, 1905.
 23, K. 137, 1882.
 K. 231, 1884.
 K. 225, 1886.
 K. 209, 329, 1894.
 K. 41, 1896.
 K. 249, 1898.
 K. 700, 1904.
 23-24, M. 121, 1896.
 27-30, K. 97, 1905.
 II, 1-2, S. 41, 1881.
 5-8, Z. 144, 1896.
 5-11, K. 244, 1877.
 K. 177, 1902.
 K. 193, 1904.
 Z. 322, 1885.
 M. 94, 182, 1887.
 9, S. 265, 1892.
 III, 17-21, S. 689, 1907.
 K. 361, 1898.
 K. 689, 1902.
- I THESSALONIANS.
 I, 9-13, S. 243, 1906.
 IV, 1-7, K. 129, 1904.
 13-18, K. 721, 1902.
 K. 721, 1904.
 V, 12-13, K. 204, 212, 1888.
 14-15, K. 545, 1905.
 25, K. 233, 1892.
- II THESSALONIANS.
 II, 1-12, S. 344, 1876.
 S. 337, 1885.
 13-14, Z. 93, 1882.
 34, S. 345, 1898.
 III, 3, K. 317, 1890.
 8-12, K. 609, 1905.
 IV, 13-18, K. 721, 1902.
 K. 721, 1904.
- I TIMOTHY.
 I, 1-2, Z. 65, 1897.
 3-21, Z. 70, 1897.
 12-16, K. 593, 1905.
 15, S. 49, 1880.

II, 1-3, K. 321, 1905.

1-15, Z. 129, 1897.

III, 1-16, Z. 193, 1897.

9, K. 393, 1899.

16, K. 185, 1883.

IV, 1-16, Z. 257, 1887.

12-16, S. 273, 305, 1886.

8-9, K. 28, 1905.

14, K. 174, 1897.

16, S. 361, 1879.

K. 297, 1880.

K. 218, 1905.

V, 1-25, Z. 321, 1897.

VI, 1-21, Z. 1, 1898.

6-12, K. 481, 1905.

11-16, S. 243, 1906.

II TIMOTHY.

I, 1-18, Z. 65, 1898.

II, 1-26, Z. 129, 1898.

3, M. 234, 1907.

5, K. 289, 1881.

8-13, K. 305, 1905.

11, M. 121, 1896.

22, K. 110, 1864.

III, 1-17, Z. 193, 1898.

15-16, K. 132, 1885.

16, Z. 1, 1888.

M. 45, 1895.

16-17, S. 377, 1890.

M. 321, 1887.

M. 193, 1904.

IV, 1-15, M. 32, 1902.

1-22, Z. 257, 1898.

Z. 181, 377, 1899.

TITUS.

I, 1-16, Z. 321, 1898.

II, 1-15, Z. 1, 1899.

III, 1-15, Z. 65, 1899.

Z. 181, 377, 1899.

PHILEMON.

I, 1-25, Z. 129, 1899.

Z. 377, 1899.

HEBREWS.

III, 12-14, Z. 344, 1904.

IV, 1-16, North Dist. 1900.

9-11, K. 641, 1905.

X, 23-25, S. 201, 1893.

XIII, 8, Z. 161, 1901.

8-9, K. 721, 1905.

Z. 214, 1901.

JAMES.

I, 16-21, K. 257, 1902.

K. 273, 1904.

22-27, S. 273, 1907.

K. 273, 1902.

K. 289, 1904.

II, 10-13, K. 122, 1887.

14-17, K. 657, 1905.

14-26, M. 362, 1898.

24, S. 292, 1898.

25, M. 146, 1893.

III, 3-10, K. 625, 1905.

V, 7-11, K. 65, 1891.

I PETER.

- I, 3-9, K. 257, 1905.
 13-16, K. 177, 1905.
 18-21, K. 209, 1905.
 24, S. 724, 1905.
- II, 9, K. 577, 1905.
 11-20, K. 241, 1902.
 K. 257, 1904.
 21-25, K. 241, 1904.
 K. 225, 1902.
- III, 1-6, K. 162, 1898.
 1-16, S. 97, 1879.
 8-15, S. 466, 1902.
 K. 401, 1902.
 K. 417, 1904.
 18-22, Z. 214, 1887.
- IV, 8-11, K. 289, 1902.
 K. 305, 1904.
 12-19, K. 2, 1902.
 15, M. 129, 1885.
 19, M. 107, 1901.
- V, 2-4, K. 418, 1892.
 6-11, K. 369, 1902.
 K. 385, 1904.
 7, K. 361, 1900.

II PETER.

- I, 10-11, K. 769, 1904.
 3-13, K. 737, 1904.
 3-14, K. 737, 1902.
 9, S. 566, 582, 1905.
 19, K. 689, 1904.

I JOHN.

- I, 3-4, K. 801, 1904.

7, K. 378, 1875.

II, 8, K. 817, 1902.

15-17, K. 161, 1905.

III, 1, K. 529, 1904.

13, K. 401, 1901.

13-14, S. 360, 1902.

13-18, K. 353, 1902.

K. 369, 1904.

IV, 1, K. 72, 104, 120, 1904.

9-14, K. 289, 1905.

16-21, K. 337, 1902.

K. 353, 1904.

S. 337, 1907.

V, 4-10, K. 209, 1902.

K. 225, 1904.

14, K. 1, 1876.

REVELATION.

II, 10, K. 65, 1887.

III, 20, S. 46, 1885.

11, S. 161, 1895.

K. 177, 1902.

14-22, S. 241, 1898.

15-16, K. 297, 1861.

29, S. 796, 1905.

XII, 1-17, K. 122, 1876.

10-11, K. 449, 1862.

XIV, 13, K. 369, 1898.

M. 122, 1891.

S. 274, 1906.

XVII, 4-6, S. 289, 1880.

XXII, 1-5, S. 113, 1890.

11, K. 217, 1892.